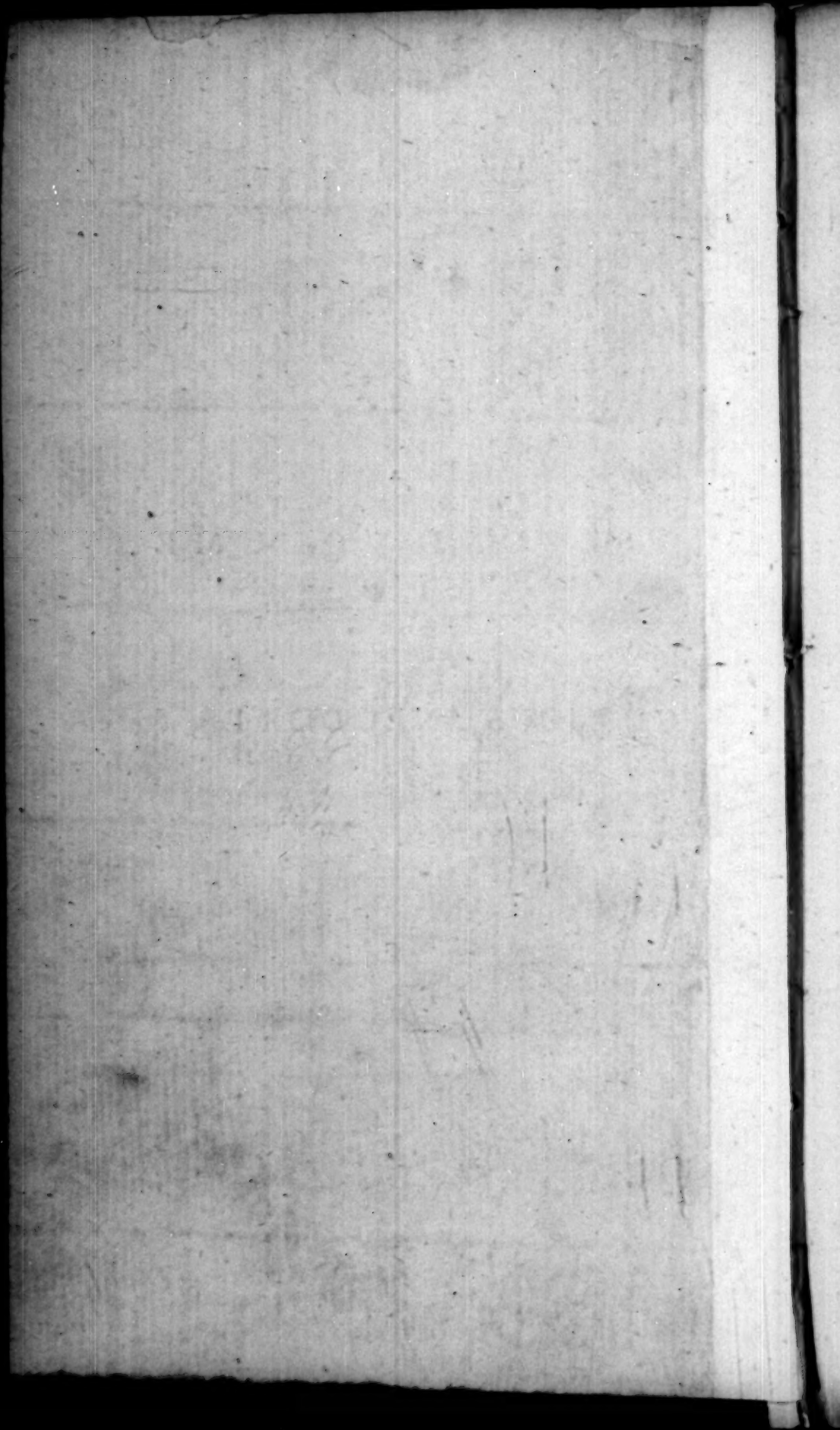


SECOND VOLUME  
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CURIOUS ANECDOTES, &c.

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A  
SECOND VOLUME  
OF  
CURIOUS ANECDOTES,  
BON-MOTS,  
AND  
CHARACTERISTIC TRAITS.

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By the Rev. J. ADAMS, A. M.  
AUTHOR OF A FORMER MUCH APPROVED SELECTION.

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14 N063



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**AND**

**B O N S M O T S.**

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**CURIOUS ANECDOTE OF AN EARL  
OF PORTLAND.**

**FROM A MANUSCRIPT IN THE BRITISH  
MUSEUM.**

**W**HEN the Earl of Portland was lord treasurer of England, in the year 1634, he had, like other great statesmen, a crowd of suitors. Among others, was a Mr. Cæsar, master of the rolls, who

**B**

had

had been soliciting the place of one of the six clerks in chancery for his son ; but was disappointed in his expectations. The Lord Treasurer, although he had promised it to Mr. Cæsar, gave it to Mr. Keene ; but promised to urge his Majesty in favour of Mr. Cæsar the next vacancy that happened. The Treasurer was as negligent as formerly ; when Lord Tillibarne eagerly solicited for Mr. Cæsar, and was promised. Tired with useless application, he desired the Treasurer to declare his intentions. He answered his intentions were for Mr. Cæsar ; but, that he might not forget in future, he desired a token of remembrance ; which the other readily complied with, and wrote on a paper, "*Remember Cæsar !*"—In the hurry of the Earl's business, even this was forgot.

Some time after, while he was looking over some loose papers, he observed one having written on it, "*Remember Cæsar !*" The former circumstance had escaped his recollection. Being alarmed therefore, he summoned his friends, to have their opinion upon it, who all agreed that an attempt on his life was in agitation, and desired him to use every precaution.—In consequence of which, his house was barricaded, guards were placed around, and all had the appearance of *danger* and apprehension ; when Lord Tillibarne waited upon him again, but could not gain admittance, till he informed

formed one of the Treasurer's friends of the circumstance of the *note*. This brought the whole to the Earl's recollection, and he complied with Lord Tillibarne's request; *Mr. Caesar's son* being appointed one of the *six clerks*.

---

### ANECDOTE OF QUEEN ELIZABETH.

IN A LETTER TO DOCTOR HEATON, BISHOP OF  
ELY.

PROUD PRELATE,

**I** UNDERSTAND you are backward in complying with your agreement; but I would have you to know, that I who *made you* what you are, can *unmake you*; and if you do not forthwith fulfil your engagement, as sure as I am *Queen of England*, I will immediately *unfrock you*.

*Yours,*

*As you demean yourself,*

ELIZABETH.

Heaton, it seems, had promised the Queen to exchange part of the lands belonging to the see



for an equivalent ; and he did so, but it was in consequence of the above letter.

---

#### A BON MOT.

DRYDEN'S translation of Virgil being commended by a right-reverend bishop in the presence of a very witty earl—"The original is, indeed, excellent," said his lordship ; "but every thing suffers by a *translation*—except a *bishop*."

---

#### ANECDOTE OF A ROMAN SENATOR.

WHEN Vespasian commanded a senator to give his voice against the interest of his country, and threatened him with immediate death if he spoke on the other side, the Roman, conscious that the attempt to serve a people was in his power, though the event was ever so uncertain, answered with a smile—"Did I ever tell you that I was immortal?—My virtue is in my own disposal, my life in yours ; do you what you will, I shall do what I ought : and if I fall in the service of my country,  
I shall

I shall have more triumph in my death, than you in all your laurels."

---

### ANECDOTE OF VOLTAIRE.

AT the rehearsal of one of M. de Voltaire's tragedies, Mr. Cramer, bookseller at Geneva, and Voltaire's publisher, was finishing his part, which was to end with some dying sentences; when Voltaire, all despotic over those he thought dependants, cried out aloud, "Cramer, you lived like a prince for the four preceding acts, but at the fifth you die like a bookseller." Dr. Tronchin, the Boerhaave of the age, being present, could not help in kindness interfering: "Can you ever expect, my dear sir," said he, "that gentlemen will be at the expence of dresses, and the fatigue of getting such long parts, if you thus continue to upbraid them? On the contrary, I think they all deserve the greatest encouragement at your hands; and with regard to my friend Cramer, I declare, that as far as I am a judge, he dies with the same dignity that he lived."—Voltaire, who detested advice, or being informed by an inferior (for an author was, in his eye, beyond even an *Æsculapius*, were he living), made this

cool reply: "Pr'ythee, Doctor, when you have got kings to kill, kill them your own way: let me kill mine as I please."

---

### ANECDOTE OF CLEOMENES.

CLEOMENES, king of Sparta, when labouring under misfortunes, was advised to kill himself by one of his attendants, who set off the proposal with that specious colouring, which the imbecility of an oppressed mind is apt to mistake for argument. "Thinkest thou, wicked man," replied Cleomenes, "to shew thy fortitude by rushing upon death, a refuge always easily to be had, and which every man has open to himself? Better men than we are, either by the fortune of arms, or overpowered by numbers, have left the field of battle to their enemies. But the man, who gives up the contest, in order to avoid pain and calamity, or from a slavish regard to the praise or censures of men, is overcome by his own cowardice. If we are to seek for death, that death ought to be in action, not in the deserting of action. It argues *baseness* to live or to die for ourselves. By adopting your expedient, all that we can gain is, to get rid of our present difficulties, without either  
glory

glory to ourselves, or benefit to our country. In hopes then that we shall some time or other be of service to our country, both you and I are bound to preserve our lives."

---

### AFFECTING ANECDOTE OF A NEGRO.

RELATED BY A GENTLEMAN FROM THE WEST  
INDIES, A. D. 1775.

**QUASHI** was brought up in the family with his master, as his play-fellow from his childhood.—Being a lad of good parts, he rose to be driver, or black overseer, under his master, when the plantation fell to him by succession. He retained for his master the tenderness that he had felt in childhood for his play-mate; and the respect, with which the relation of master inspired him, was softened by the affection, which the remembrance of their boyish intimacy kept alive in his breast. He had no separate interest of his own, and in his master's absence redoubled his diligence, that his affairs might receive no injury from it. In short, there was the most delicate, yet most strong, and seemingly indissoluble tie, that could bind master and slave together.



Though the master had judgment to know when he was well served, and policy to reward good behaviour, he was inexorable when a fault was committed; and when there was but an apparent cause of suspicion, he was too apt to let prejudice usurp the place of proof. Quashee could not exculpate himself to his satisfaction for something done contrary to the discipline of the plantation, and was threatened with the ignominious punishment of the cart-whip; and he knew his master too well to doubt the performance of his promise.

A negro, who has grown up to manhood, without undergoing a solemn cart-whipping, takes pride in what he calls the smoothness of his skin, as having no marks of the whip; and he would be at more pains, and use more diligence to escape such cart-whipping, than many of our lower sort would use to shun the gallows. It is not uncommon for a sober good negro to stab himself mortally, because some boy overseer has flogged him for what he reckoned a trifle, or for his caprice, or threatened him with a flogging, when he thought he did not deserve it. Quashee dreaded this mortal wound to his honour, and slipped away unnoticed, with a view to avoid it.

It is usual for slaves, who expect to be punished for their own fault, or their master's caprice, to go  
to

to some friend of their master, and beg him to take them home, and mediate for them. This is found to be so useful, that humane masters are glad of the pretence of such mediation, and will secretly procure it, to avoid the necessity of punishing for trifles. By this method, an appearance of authority and discipline is kept up, without the severity of it.

Quashee therefore withdrew, resolving to shelter himself, and save the glossy honours of his skin, under favour of this custom, till he had an opportunity of applying to an advocate. He lurked among his master's negro huts, and his fellow slaves had too much honour, and too great a regard for him, to betray to their master the place of his retreat. Indeed, it is hardly possible in any case, to get one slave to inform against another; so much more honour have they than the Europeans of low condition.

The following day a feast was kept, on account of his master's nephew then coming of age; amidst the good humour of which, Quashee hoped to succeed in his application. But before he could execute his design, perhaps just as he was setting out to go and solicit this mediation, his master, while walking about his fields, fell in with him. Quashee, on discovering him, ran off, and the master, who was a robust man, pursued him. A stone or clod

tripped Quashi up, just as the other reached out his hand to seize him. They fell together, and wrestled for the mastery; for Quashi also was a stout man, and the elevation of his mind added vigour to his arm.

At last, after a severe struggle, in which each had been several times uppermost, Quashi got firmly seated on his master's breast, now panting and out of breath, and with his weight, his thighs, and one hand, secured him motionless. He then drew out a sharp knife, and while the other lay in dreadful expectation, helpless, and shrinking into himself, he thus addressed him: "Master, I was bred up with you from a child; I was your playmate when a boy; I have loved you as myself; your interest has been my study; I am innocent of the cause of your suspicion; had I been guilty, my attachment to you might have pleaded for me. Yet you have condemned me to a punishment, of which I must ever have borne the disgraceful marks. Thus only can I avoid them." Having thus spoke, he drew the knife with all his strength across his own throat, and fell down dead without a groan on his master, bathing him in his blood.

## BON MOT OF DES CARTES.

DES CARTES, when at table, was eager to partake of all the choicest dishes which appeared.— One day, a nobleman remarkable for his ignorance, being in the company, and desirous, as he supposed, to rally Des Cartes for acting in a manner which he judged incompatible with his character; “I always,” said he, “considered you philosophers as men of remarkable temperance, who treated the gratification of the appetites and passions as a matter unworthy of notice.”—“Hold your peace, friend,” replied Des Cartes; “in justice to the almighty wisdom of God, we are not to suppose he made *good* things only for *dunces*.”

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ANECDOTE OF A FRENCH  
MAGISTRATE.

LEWIS XIV. having made his public entrance into the city of Lyons, was harangued by one of the principal magistrates, who passed for a man of sense. But as it was the first time he had appeared in the royal presence, his sense was insufficient to exempt him from that species of awkward embarrassment, which is generally experienced on similar



occasions. Though he had passed all the preceding night in studying his speech, when he approached the king, he found himself unable to utter a syllable. Having at length, however, recovered from his fears, he began his harangue, and said many good things, to which his sovereign listened with pleasure; but before he had got half through, an ass, which stood near the place, set up a braying, and in short made such a noise, that the king, not being able to hear the orator, exclaimed aloud, "Make that ass hold his tongue!" The attention of the magistrate having been too much engrossed by his own eloquence to take the smallest notice of the ass, he concluded that himself was the object of those orders which he had just heard the king deliver in so peremptory a tone. This idea made him stop short; and, after some minutes, he stammered out, "I was thoroughly sensible, sire, of my incapacity to harangue your majesty, and it was with extreme reluctance I undertook the task." The king could not refrain from laughter at his ridiculous mistake; and his majesty's mirth increasing the confusion of the orator, all entreaties to prevail on him to resume his speech proved fruitless. He rushed into the thickest of the crowd, and having reached his own house, shut himself up in his apartment, inconsolable

solable at having rendered himself an object of ridicule to the whole town.

---

### ANECDOTE OF SIR RICHARD STEELE.

ABOUT the year 1726, Sir Richard Steele made a journey to Scotland, with several gentlemen of distinction in company. On their way, when near Annan, they observed a flock of sheep, and, at a little distance, their keeper stretched on the ground, with a book in his hand. Prompted by his usual desire of prying into human nature in every character, Sir Richard proposed to his companions a little conversation with the shepherd; on which they all rode up to him, and the knight immediately enquired of him the name of the book in his hand. The shepherd putting it into his hand, told him the title of it. "Pray, what do you learn from this book?" continued Sir Richard. "I learn from it the way to heaven," replied the other. "Very well," added the knight, "we are fellow travellers, bound to the same place, and it will be very obliging if you will shew us the way thither. "With all my heart," continued the countryman, "if you will attend me to an eminence just at hand." To this proposal Sir Richard and his companions

panions readily assented, and followed their guide to a rising ground, from whence they had a view of an antique tower, a few miles distant. The shepherd then turning to Sir Richard, "You see, sir," said he, "yonder tower; the way to heaven lies straight by it, and is the only safe and certain way to future happiness." Amazed at the clownish oddity of the direction, Sir Richard asked him, how that tower was called? To which the shepherd replied, "Sir, the name of it is the *Tower of Repentance*."

This famous tower, as tradition reports, obtained its name from the superstitious devotion of a distant ancestor of a gentleman in the neighbourhood, who having committed some crime above the rate of ordinary penance, was directed by his ghostly father to expiate the guilt of it by erecting this edifice to the memory of one of the saints, and from this incident the building has ever since been denominated the Tower of Repentance.

---

#### A LUDICROUS ANECDOTE.

THE late Mr. Hall, author of the *Crazy Tales*, notwithstanding all his wit and humour, was often oppressed with very unpleasant hypochondriac affections. In one of these fits, at Skelton Castle  
in

in Yorkshire, he kept his chamber, talked of death and the east winds in synonymous terms, and could not be persuaded by his friends to mount his horse, and dissipate his blue demons by air and exercise. Mr. Sterne, who was at this time one of his visitants, finding that no reasons could prevail against the fancies of his friend, bribed an active boy to scale the turret of the castle, turn the weather-cock due west, and fasten it with a cord to that point. Mr. Hall rose from his bed as usual, oppressed and unhappy, when casting his eyes through a bow-window to the turret, and seeing the wind due west, he immediately joined his company at breakfast, ordered his horse to be saddled, and enlivened the morning's ride with his facetious humour, execrating *easterly* winds, and launching forth in praise of western breezes. This continued for three or four days, till, unfortunately, the cord breaking which fastened the weather-cock, it returned at once to the easterly position, and Mr. Hall retreated to his chamber, without having the least suspicion of the trick, which his cousin Shandy had played upon him.



## A MILITARY ANECDOTE.

A YOUNG Swiss recruit, when his regimentals were making, had procured a round iron plate, bordered with small holes, which he desired the taylor to fasten on the inside of his coat, above his left breast, to prevent his being shot through the heart. The taylor, being a humorous fellow, fastened it in the seat of his breeches. The clothes being scarce on his back, when he was ordered to march into the field; he had no opportunity to get this aukward mistake rectified, before he found himself engaged in battle. Being obliged to flee before the enemy, on endeavouring to get over a thorn hedge in his way, he unfortunately stuck fast till he was overtaken by a foe, who, on his coming up, gave him a thrust in the breech with his bayonet. The design, it is evident, was not friendly; but it luckily hit on the iron plate, and pushed the young soldier clear out of the hedge.— This favourable circumstance made the Swiss honestly confess, that the taylor had more sense than himself, and knew better *where his heart lay*.

## ANECDOTE OF AN ALGERINE CAPTAIN.

**DURING** the bombardment of Algiers by the Marquis du Quesne, the inhabitants carried their cruelty to such a pitch, as to tie the French prisoners alive to the mouth of their cannon. A French officer named Choiseul, and friend to an Algerine captain, was bound to the mouth of the cannon, when the captain, being present, soon recognised him. He instantly solicited his friend's pardon ; but not being able to obtain it, he darted upon the executioners, and three times rescued Choiseul. At length, finding all his efforts useless, he fastened himself to the mouth of the same cannon—entangled himself in Choiseul's chains—tenderly and closely embraced him—and addressed the cannonier in these words :—" Fire ; for, as I cannot save my friend and benefactor, I will die with him." The Dey, who witnessed this shocking sight, passed many eulogiums upon the generosity of his subject, and exempted Choiseul from *death*.

ANEC-

## ANECDOTE OF A SPANISH DUKE.

A YOUNG nobleman, whose father was duke of Medina Sidonia, the first duke of Castile, and master of the horse to his Spanish majesty, being displeased that an officer of the revenue should presume to search his equipage at the entrance of Madrid, gave him some coarse language; to which, either not knowing, or not regarding his quality, the fellow answered with all the insolence of a man in office. This provoked the young lord to such a degree that he shot him through the head. For this high offence, Cardinal Portocarrero, the prime minister, caused him to be closely confined. The Cardinal then dispatched an express to Barcelona, with an account of what had happened, to the king (Philip V.), as being unwilling to run any hazard of offending the grandees, by taking the usual steps in so delicate an affair. As soon as Philip had received and read the Cardinal's letter, he called the Duke of Medina Sidonia into his closet. "There is a young man," said he, "the son of a person of quality, who has killed an officer of the revenue for doing his duty, and while he was doing it: I desire you will give me your opinion how he ought to be punished for this offence?"—The Duke, after a little consideration, made answer, that the offence

WAS

was of a very high nature; that the young man, let him be whose son he would, ought to be confined for life in a prison; and his father obliged to provide for the widow of the deceased, and for all his family.—“You have spoken,” returned Philip, “upon this occasion like a king, and therefore I must speak to you as a father. The criminal is your son! Send him to one of your own castles, and keep him there, till he is made thoroughly sensible of his crime. With respect to the widow and family of the deceased, I cannot dispense with that part of your judgment, and I am persuaded you will make no difficulty to assign them a handsome maintenance.”—The duke threw himself at the king’s feet, to thank him for this act of clemency; and, during the ensuing contest for the throne, he ever remained attached to his majesty with the most heroic fidelity. The people of Spain, moreover, regarded this decision as an act of wisdom and goodness; which rendered their sovereign a second Solomon.—Happier, however, is this country, where such distinctions of rank are not regarded; but where the *peer* and *peasant* are alike amenable to the judgment and penalties of the law.



BONS MOTS. ∞

I. **W**HEN Dr. Johnson had delivered the last sheet of his folio dictionary, Mr. Millar, his bookseller, in return, sent him the following note :—  
 “A. Millar’s compliments to Mr. Samuel Johnson, and thanks God to find he has quite done with him.” To this the doctor immediately returned, “S. Johnson’s compliments to Mr. A. Millar, and is very glad to find he has the grace to thank God for *any thing*.”

II. As a late celebrated wit one morning very early was walking through one of the streets near Grosvenor-square, he was accosted by a shabby-looking man, who asked him the way to Tyburn. To which the gentleman, who was remarkably fond of jesting on every occasion, replied, “Why, friend, you need only rob the first person you meet, and you’ll find the way thither very easily.” The fellow returned him thanks for his advice, and presenting a pistol, ordered him to deliver, under pain of having his brains blown out, if he refused. With this severe injunction our wit was obliged to comply (seeing no alternative), to his great mortification, as he thereby lost his jest and his money at the same time.

III. A person being asked to explain the *curse of Scotland*, generally said to be the *nine* of diamonds

monds (the number of jewels in the crown of that kingdom), answered "The curse was, that they could not add a *tenth* to them."

IV. Mr. Mackenzie, who has been sometimes called the Scotch Addison, is by profession an attorney. Some years ago, he was in company with Sir William Howe, in the Highlands, where that general had gone, during shooting season, to wage war with the grouse, or moor game. After dinner the conversation happened to turn upon poisons. The various effects of different species were mentioned, and, among others, those of ratbane and laurel water.—"We say in England," said the general to Mr. M——, "that *ratbane* will not kill a lawyer."—"And we say in Scotland," replied the wit, "that some generals are in no danger from *laurel*."

V. A gentleman, well known in the *lottery world*, having become possessed of property, nobody knows how, had lately a concert at his house, as he wishes to be thought a man of taste, though he knows nothing of music. Looking over one of the performers, who had his violin *under his arm*,—"Why don't you play?" said he. "Sir," said the musician, pointing with his bow to the book, "here are so many bars of *rest*."—"Rest! my friend; what do you mean by *rest*? I pay you to play, not to *rest*!"

VI. Lepe

VI. Lope de Vega, a celebrated poet of Spain, addressed himself in the following bombastic terms to the famous Spanish Armada, which, it was supposed, was to conquer England. "Go forth and burn the world; my sighs will furnish your sails with a never-failing wind; and my breast will supply your cannon with inexhaustible fire."

VII. A young prince, being on a journey, and finding himself cold, said to his preceptor, "Give me my mantle." The gentleman answered, "My lord, great princes, speaking of their persons, always express themselves in the plural number; you should therefore have said, give us our mantle."

The prince did not fail afterwards to observe the lesson exactly, and one day said to his preceptor, "Our teeth ache."—"Mine, I am sure," replied he with a smile, "do not ache in the least, my lord." "Then," answered the prince, a little chagrined at these words, "I plainly see, that the mantle must be *ours*, but the *tooth-ach mine alone*."

VIII. Voltaire being asked, if he had any notion of the situation of our ideas, which we have totally forgotten at the time, but shall afterwards recollect—paused, meditated a little, and acknowledged his ignorance in the spirit of a philosophical poet, by repeating, as a very happy allusion, a passage in Thomson's Seasons:—"Aye," said he, "where sleep the winds when it is calm?"

IX. A dispute

IX. A dispute happening between two officers on board a vessel, whose crew were a mixture of Irish and English, in the course of the contest, one of them asserted, that the English could not answer a common question with half that propriety natural to the Irish. A bet being proposed, it was agreed to try the question immediately. An Englishman was asked, what he would take to go up aloft blindfold in a hard gale? "I would take a month's pay," said the fellow. "And what would you take, Pat?" said one of the officers to an Irishman. "Nothing," said the Hibernian, "but fast hold!"

X. An able critic being asked his opinion of the productions of the celebrated Mr. Sterne, replied,—“Sterne will be immortal when Rabelais and Cervantes are forgot. They drew their characters from the particular genius of the times. Sterne confined himself to nature only.”

XI. A disciple of the celebrated Rousseau, inveighing one day against the liberal arts, was answered by a gentleman present, “that it was wholly to the instructions he had received from them, he owed the *force* and *elegance* of his declamation.”

XII. Dr. King, having invited several persons of distinction to dine with him, had, amongst a great variety of dishes, a fine leg of mutton and  
caper-



capers-fauce. But the Doctor, who was not fond of butter, and remarkable for preferring a trencher to a plate, had some of the above-mentioned pickles preserved dry for his use ; which as he was mincing, he called aloud to the company to observe him: "I here present you, my lords and gentlemen," said he, "with a sight that may henceforward serve you to talk of as something curious, viz. That you saw an archbishop of Dublin, at fourscore and seven years of age, cut capers upon a trencher."

XIII. A lady, in the bloom of youth and beauty, soon became conscious of her charms. Like other comely maids, she attired herself in gaudy apparel, and was constantly consulting her mirror.— Her brother, a grave and formal philosopher, celebrated for his erudition, declaimed against the vanity of the sex. "Have a care," replied Maria with a smile, "lest the charge be retorted. Hourly I take counsel with my mirror, and hourly you rehearse your own compositions."

XIV. Two gentlemen, lately returning from Bath to London, stopped at a small inn, after they had proceeded about five miles on their journey, fearing the wheels of their carriage were near catching fire. They asked the landlord for some grease ; but as he had not any, the travellers desired him to put a candle in each wheel. When

they were about to drive off, one of them asked the host, if he imagined the candles would prevent any accident to the wheels, till they reached Devizes. "I cannot say, truly," answered he gravely; "but, should you think them insufficient, after the trial of a dozen miles, or so, return back, and I will put in *four more gratis*."

XV. While Sir Walter Raleigh was a scholar at Oxford, there was a fellow, who, though of a cowardly disposition, happened to be a very expert archer. Having been grossly abused by another, he complained of the treatment he had met with to Raleigh, and asked his advice. "What shall I do," said he, "to repair the wrongs which I have received?"—"Challenge him," replied Sir Walter, "at a match of shooting."

XVI. A sailor belonging to a man of war, having been for his good behaviour promoted, from a foremast man to a boatswain, was ordered on shore by his captain, to receive his commission at the Admiralty Office. Jack went accordingly; and thus humorously described his reception: "I bore away large," said he, "for the Admiralty Office; and, on entering the harbour, I espied a dozen or two quill-drivers: I hailed them;—not a word said they. "Hollo!" again said I. Not a word said they. "Shiver my topsails, but what can this mean?" said I. Then I took a guinea

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from my pocket, and holding it up to my peeper, "Hollo!" again said I. "Oh! hollo," returned they. "So, so, my boys," cried I, "you are like Balaam's ass, are you? You could not speak, until you saw the angel!"

XVII. The eldest son of an old miser, whose name was Richard, by his inattention to money matters, had incensed his father to such a degree, that all the intercession of friends in his favour was fruitless. The old gentleman was on his death-bed. The whole family, and Dick among the rest, gathered round him. "I leave my second son Andrew," said the expiring miser, "my whole estate, and desire him to be frugal." Andrew, in a sorrowful tone, as is usual on these occasions, prayed Heaven to prolong his life and health to enjoy it himself. "I recommend Simon, my third son, to the care of his elder brother, and leave him besides four thousand pounds." "Ah! father," cried Simon (in great affliction, to be sure), "may Heaven give you life and health to enjoy it yourself!" At last, turning to poor Dick, "As for you, you have always been a sad dog; you'll never come to good; you'll never be rich; I'll leave you a shilling, to buy a halter." "Ah! father!" replied Dick, without any emotion, "may Heaven give you life and health to enjoy it yourself!"

XVIII. A

XVIII. A person reading a paragraph in the papers, that a large piece of *land* had been *washed away* by an inundation in Poland, but that the account wanted confirmation; a gentleman observed, even admitting it was true, one might safely say there was *no ground* for the report.

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#### ANECDOTE OF MR. WESLEY.

IN one of Mr. Wesley's early publications, he in the strongest language disavows all pecuniary motives; and calls on posterity to vindicate his disinterestedness, in one of the boldest apostrophes I ever read. "Money must needs pass through my hands," says he, "but it shall not rest there. None of it shall be found in my tents, when it shall please the Supreme Being to call me hence. And hear ye this, all ye who have discovered the treasures which I am to leave behind me: If I leave behind me ten pounds (above my debts, and the little arrears of my fellowship), do you and all mankind bear witness against me, that I lived and died a thief and a robber."



## ANECDOTE OF A PAGE.

IN 1565, the rebels besieged the palace belonging to the Emperor of Japan. They set it on fire, and obliged the Emperor and his retinue to seek their safety in flight. The rebels pursued and overtook them. They fought: but the Emperor was defeated; and the few people that defended him being slain, he was at last mortally wounded, and died upon the bodies of his faithful subjects. Of these unfortunate men, one single lad still remained. This was a page, only fourteen years old, who still continued to fight desperately against the enemy, of whom he killed a great number. The rebels, struck with his courage, surrounded him, left off fighting, laid down their arms, and offered him his life and liberty. "No, no," exclaimed the page; "as I have not been able to revenge my master's death, I ought to follow him. My life would be a disgrace to me, thinking I was indebted to a set of assassins." As he finished these words, he stabbed himself, and expired on the body of his master.

## ANECDOTE OF A SAILOR,

RELATED BY THE AUTHOR OF THE MAN OF  
FEELING. A. D. 1788.

A FEW weeks ago, as I was walking along one of the back streets of this city on a rainy morning, I was very much struck with the melancholy figure of a blind man, who was endeavouring to excite charity by ballad-singing. Misery could not have found, among the numbers of distressed mortals, a form more suited to her nature. Whilst I was contemplating the wretchedness of the object, and comparing it with the strain which necessity compelled him to chant, a sailor, who came whistling along the street, with a stick under his arm, stopped and purchased a ballad from him. "God preserve you!" cried the blind man, "for I have not tasted bread this blessed day;"—when the sailor, looking round him for a moment, sprung up four steps into a baker's shop near which he stood, and, returning immediately, thrust a *small loaf* quietly into the poor man's hand, and went off whistling as he came.

I was so affected with this singular act of generosity, that I called the honest seaman back to me. Taking the silver I had about me, which I think was no more than four shillings—"Thy nobleness

of soul," said I, "and the goodness of thy heart, my lad, which I have seen so bright an instance of, make me sorry that I cannot reward thee as thou dost deserve. I must, however, beg your acceptance of this trifle, as a small testimony how much I admire thy generous nature."—"God bless your noble honour!" said the sailor, "and thank you; but we will divide the prize-money fairly." Stepping back therefore to the blind man, he gave him half of it; and, clapping him upon the shoulder at the same time, added, "Here are two shillings for thee, my blind Cupid, for which you are not obliged to me, but to a noble gentleman who stands within five yards of you; so get into *harbour*, and make yourself *warm*, and keep your *hum-strum* for fairer weather."

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#### ANECDÔTE OF SWIFT AND ADDISON.

ONE evening, during a *tête-à-tête* conversation between Addison and Swift, the various characters in Scripture were canvassed, and their merits and demerits were fully discussed. Swift's favourite, however, was *Joseph*, while Addison con-

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tended strongly for the *amiable Jonathan*. The dispute lasted some time ; when the author of *Cato* observed, “ that it was very fortunate they were alone, as the character which he had been praising so warmly was the *name-sake of Swift*, while the other, of which Swift had been so lavish in his commendations, was the *name-sake of Addison*.”

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#### ANECDOTE OF KING PEPIN.

KING PEPIN of France, who flourished in the year 750, was surnamed the Short, from his low stature, which some courtiers used to make a subject of ridicule. These freedoms reaching his ears, he determined to establish his authority by some extraordinary feat ; and an opportunity soon presented itself. In an entertainment which he gave of a fight between a bull and a lion, the latter had got his antagonist under ; when Pepin, turning towards his nobility, said, “ Which of you will dare to go, and part or kill these furious beasts ? ” The bare proposal set them a-shuddering ; nobody made answer. “ Then I’ll be the man,” replied the monarch. Upon which, drawing his sabre, he leapt down into the arena, made up to the lion, killed him—and, without delay,



discharged such a stroke on the bull, as left his head hanging by the upper part of his neck. The courtiers were equally amazed at such courage and strength; and the king, with an heroic loftiness, said to them, "David was a little man; yet he laid low the insolent giant who had dared to despise him."

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#### CURIOUS ANECDOTE OF DR. JOHNSON.

"LET me not forget here," says Mr. Boswell, "a curious anecdote, as related to me by Mr. Beauclerk, which I shall endeavour to exhibit as well as I can in that gentleman's lively manner; and in justice to him it is proper to add, that Dr. Johnson told me, I might rely both on the correctness of his memory, and the fidelity of his narrative.

"When Madame de Boufflers was first in England," said Beauclerk, "she was desirous to see Johnson. I accordingly went with her to his chambers in the Temple, where she was entertained with his conversation for some time. When our visit was over, she and I heard a noise like thunder. This was occasioned by Johnson, who  
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it seems, upon a little recollection, had taken it into his head that he ought to have done the honours of his literary residence to a foreign lady of quality ; and eager to shew himself a man of gallantry, was hurrying down the stair-case in violent agitation. He overtook us before we reached the Temple-gate ; and brushing in between me and Madame de Boufflers, seized her hand, and conducted her to her coach. His dress was a rusty brown morning suit, a pair of old shoes by way of slippers, a little shrivelled wig sticking on the top of his head, and the sleeves of his shirt and the knees of his breeches hanging loose. A considerable crowd of people gathered round, and were not a little struck by this singular appearance."

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#### ANECDOTE OF ALONZO IV. KING OF PORTUGAL.

THIS prince, at the beginning of his reign, gave himself up wholly to the pleasures of the chase ; leaving the management of public affairs entirely to his favourites. His presence, however, being at last necessary at Lisbon, he entered the council with all the vivacity of the sportsman ; and

entertained his nobles with the history of a whole month spent in his favourite amusement. — When he had done, a nobleman of the first distinction rose, and addressed him in the following manner. “Courts and camps,” said he, “were allotted for kings, not woods and deserts. Even the affairs of private men suffer, when recreation is preferred to business. But when the whims of pleasure engross the thoughts of a king, a whole nation is consigned to ruin. We come here for other purposes than to hear the exploits of the chase; exploits which are only intelligible to grooms and falconers. If your majesty will attend to the wants, and remove the grievances of your people, you will find them obedient subjects; if not”—The king, starting with rage, interrupted him, “If not, what?”—“If not,” replied the nobleman, in a firm tone, “they will look for another, and a better king.” Alonzo, on this, burst out of the room in a violent passion. But, in a little while, he returned quite calm, and spoke thus to the nobleman:—“I perceive,” said he, “the truth of what you say. He who will not execute the duties of a king, cannot long have good subjects. Remember, from this day you have nothing more to do with Alonzo the sportsman, but with Alonzo the king.”

## ANECDOTE OF A JUDGE.

A BRICKLAYER in Flanders, having the misfortune to fall from a house he was repairing, pitched exactly on the head of a Spaniard, and killed him on the spot, without receiving the least injury himself. The relations of the deceased, however, prosecuted the unhappy wight with much acrimony; refusing every other recompense except *lex talionis*. The fate of the bricklayer, therefore, was suspended by a very slender thread; when the judge, exasperated at the prosecutors' obstinacy, addressed the acting one as follows:—"Sir, your request shall be complied with: ascend you the top of the house, by which your kinsman lost his life, and from thence fall with all your force upon the culprit, whom I will station below; so that the *punishment* may be proportioned to the *offence*."

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## ANECDOTE OF THE LATE DUKE OF MONTAGUE.

THE late Duke of Montague, who resided in St. James's Park, frequently observed a middle-aged man, in something like a military dress, of



which the lace was much tarnished, and the cloth worn threadbare. He always appeared at a certain hour in the Mall. His countenance was grave and solemn; and he took no notice of the gay crowd that was passing by him.

The Duke singled him out as a fit object for a frolic. He began to exercise his mirth by enquiring into his history. He soon learnt that he was a reduced officer upon half-pay; that he had behaved with great bravery in the late war; that he had a wife and several children, whom he was obliged to send into Yorkshire, where they could live cheap; and that he reserved a small pittance of his income to keep himself near the metropolis, where alone he could hope to obtain a more advantageous situation.

The Duke took an opportunity, when the Captain was sitting alone upon one of the benches, buried in speculation, to send his servant to him with compliments and an invitation to dinner the next day. The Duke placed himself at a convenient distance, saw his messenger approach without being perceived, and begin to speak without being heard. He saw his intended guest start at the message, and question its authenticity. The Captain was at length persuaded of its reality, though very much surprised at its singularity.— He returned thanks for the honour intended him,  
and

and said he would wait upon his grace at the time appointed.

He came. The Duke received him with great civility, took him aside, and with an air of secrecy informed him, that he was induced to give him this invitation, at the particular request of a lady who had a most tender regard for him. The Captain was confounded, and seemed as if he did not know whether to receive it as an affront or compliment. The Duke assured him upon his honour, that he had told him nothing but the strictest truth.

Dinner was announced. The Captain entered the room with great curiosity and wonder; which was not diminished, when he saw at the table his own wife and children. The Duke began his frolic, by sending for them out of Yorkshire. The wife was as much astonished as the husband; care being taken that she should have no opportunity of sending a letter. This sudden unexpected meeting produced very pleasing effects. It afforded the Duke much satisfaction; but it was with difficulty he got his guests quietly seated at table.

Soon after dinner, word was brought that the Duke's solicitor attended. He was introduced, and pulled out a deed for the Duke to sign. He was desired to read it, and apologized to the company for the interruption. The Captain and  
his

his wife were still more astonished, if possible, when they found the writings contained a settlement of 200 l. per annum upon them and their family. The instrument was executed, and the Duke presented it to the Captain, saying, "Sir, I beg your acceptance of this. I assure you it is the last thing I would have done, could I have laid out my money more to my satisfaction."

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#### A CIRCUIT BON MOT.

SOME years since a counsellor Vansittart went the Oxford circuit, and that eminent and facetious counsel Mr. Bearcroft went the same circuit. Mr. Bearcroft one day, in his usual droll manner, told Vansittart he thought his name was rather too long, and tedious to pronounce: "Suppose, for shortness, we agree to call you *Van*, and leave out *sittart*."—"With all my heart," says Vansittart, "if you'll do the same—strike off the *croft*, and let us call you *Bear*."

## ANECDOTE OF THE CELEBRATED MR. HOGARTH.

A FEW months before this ingenious artist was seized with the malady which deprived society of one of its most distinguished ornaments, he proposed to his matchless pencil the work he has entitled a Tail-piece. The first idea of this is said to have been started in company, while the convivial glass was circulating round his own table.—“My next undertaking,” said Hogarth, “shall be the End of all Things.” “If that is the case,” replied one of his friends, “your business will be finished, for there will be an end of the painter.” “There will so,” answered Hogarth, sighing heavily, “and therefore the sooner my work is done the better.” Accordingly he began the next day, and continued his design with a diligence that seemed to indicate an apprehension (as the report goes) he should not live till he had completed it.

This, however, he did in the most ingenious manner, by grouping every thing which could denote the End of all Things :—a broken bottle—an old broom worn to the stump—the butt end of an old firelock—a cracked bell—a bow unstrung—a crown tumbled in pieces—towers in ruins—the sign-post of a tavern, called the World’s End, tumbling



tumbling—the moon in her wane—the map of the globe burning—a gibbet falling, the body gone, and the chains which held it dropping down—Phœbus and his horses dead in the clouds—a vessel wrecked—Time with his hour-glass and scythe broken—a tobacco pipe in his mouth, the last whiff of smoke going out—a play-book opened, with *exeat omnes* stamp in the corner—an empty purse—and a statute of bankruptcy taken out against Nature. “So far good,” cried Hogarth; “nothing remains but this,” taking his pencil in a sort of prophetic fury, and dashing off the similitude of a painter’s pallet broken.—“*Finis!*” exclaimed Hogarth; “the deed is done—all is over.” It is a very remarkable and well-known fact, that he never again took the pallet in hand. It is a circumstance less known, perhaps, that he died about a year after he had finished this extraordinary tail-piece.

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#### ANECDOTE OF MONS. DE SARTINE.

AN Irish gentleman, who wished to purchase an estate in France, lodged his money in the hands of a banker, who took it, as common on the Continent, without giving the gentleman a voucher; but

but lodged it in an iron chest, and gave the gentleman the key. When the contract for the purchase was made, he called on his banker, to receive his cash; when the latter peremptorily denied his having received any such sum, or having any money transaction whatever with the gentleman. In this dilemma the injured party was advised to apply to M. de Sartine; and he accordingly did so, and told him his story. The minister sent for the banker, and asked him if he had not received such a sum. The banker steadily denied it. "Very well," replied M. de Sartine, "then sit down and write a letter which I shall dictate to you, and you shall continue in the room with me until the answer arrives." Paper was brought, and Sartine dictated, and made him write a letter to his wife, to the following effect:—"My dear wife, you must immediately send to me the sum which Mons. ——— left in my hands, and which was deposited originally in the iron chest in the compting-house, but was removed you know whither. You must send it instantly, or else I shall be sent to the Bastile. I am already in the hands of justice." The banker stared. "*Mon Dieu!*" says he, "must I send this letter to my wife?"—"You must," says the minister. "I dare say, if you are guilty of the robbery, your wife, who is remarkable for her ingenuity, was  
 privy

privy to it, and she will obey your commands. If you are innocent, she cannot comprehend the order which you send, and will say so in her answer. We will make the experiment; and if you resist, you shall go immediately to the Bastille."

The resolution was decisive. The letter was sent; and in less than an hour the money was brought in the bags in which it was originally sealed, and restored to the original owner. M. de Sartine discharged the banker, telling him the matter should be kept a secret, provided he acted with more faith and honesty for the future.

### ANECDOTE OF A NORMAN BACHELOR.

IN the days of chivalry, a *bachelor* meant a *probationary knight*, or one between that degree and an esquire. It was also used to signify a poor gentleman, and in that sense it is to be taken in the following anecdote.

In the year 1191, a pleasant adventure happened in Normandy. A bachelor of that province had one morning nothing for his dinner \*

\* It was the custom then to dine at ten o'clock in the morning, and to sup at five in the afternoon. Thus, in the story of Lanval, we hear of a company going out *after supper*, and walking *till night*.  
but

but a halfpenny loaf. To make his scanty meal the more palatable, he went into a tavern and called for a pennyworth of wine. The master of the house, who was a man of rough and boorish manners, came and presented the gentleman, with great rudeness, the liquor in a cup; and, in handing it to him, spilt near half of it on the floor. To complete his insolence, he observed to him, "You are going to be a rich man, Mr. Bachelor; for liquor spilt is a sign of good luck."

To break out into rage against so contemptible a brute, would have been beneath a gentleman. The Norman took his measures with better management, and more address. He had still a halfpenny remaining in his purse, which he gave to the tavern-keeper, and desired to have a little cheese to eat with his bread. The vintner took it with a sneering air, and went to the cellar to bring what was required. The bachelor, during the absence of the vintner, went to the wine-cask, turned the cock, and let the wine run out upon the floor. The other, on his return, finding his wine running out and overflowing the room, quickly made up to the barrel; and, having stopped the cock, rushed upon the Norman, and seized him by the collar, vowing vengeance for the loss of his wine. The Norman, however, being the stronger, raised the other by the middle, and threw him among  
the



the bottles, a great number of which were broken, and proceeded to inflict the merited chastisement, till he was interrupted by the entry of some neighbours.

The affair was notwithstanding carried before the sovereign, Count Henry. The vintner spoke first, and demanded reparation of his damage. The prince, before he condemned the knight, asked him what he had to urge in his defence. The latter then related the affair exactly as it had fallen out, and concluded with saying, "Sire, this man assured me, that wine spilt portended good fortune; and that, having wasted half my measure, he had put me into a fair way to become a rich man. Gratitude demanded a return on my part; and as I did not choose to be outdone in generosity, I spilled him half a tun."

All the courtiers applauded the conduct and the declaration of the bachelor. The Count himself laughed heartily, and dismissed both parties; saying, that what was spilt could not be gathered up again.

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### CURIOUS ANECDOTES.

I. **CUSTOMS**, in all times, and in all countries, have a singular effect. When the French Ambassadors were introduced to Saladin, he was playing

playing with a favourite son, whose name was Elemir. The child no sooner beheld the Ambassadors with their faces shaved, their hair cut, and their garments of an unusual form, than he was terrified, and began to cry. A *beard* perhaps would have *terrified* a child in France; and yet, if beards are the gift of nature, it seems easier to defend the *little Arabian*.

II. The custom, that so generally prevails at present, of making vows in favour of people who sneeze, is commonly believed to have originated during the regency of Brunehaut in France, and the pontificate of Gregory the Great. It is pretended that at this period (A. D. 613) there was a malignity in the air, so contagious in its nature, that whoever was unfortunate enough to sneeze, expired on the spot; which induced Gregory to order all good Christians to offer up prayers, accompanied by vows, for the purpose of averting these evil effects. But this is a fiction, framed in violation of all the rules of probability, since it is certain that the custom subsisted in every part of the globe, from the remotest antiquity.

In the heathen mythology we are told, that the first sign of life given by the man of Prometheus was a sneeze. That pretended creator stole a portion of the sun's rays; which having inclosed  
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in a phial hermetically sealed, he immediately returned to his favourite work, and applied it to the statue. The solar rays had attained all their activity, and, insinuating themselves into the pores, made the statue sneeze. Prometheus, delighted with the success of his plan, offered up prayers for the preservation of this singular being. His pupil hearing him recollected what he said, and ~~was~~ always careful, on similar occasions, to make the same vows in favour of his descendants, who have transmitted them from generation to generation.

The rabbis, in speaking of this custom, do not give it quite so early a date. They say that, after the creation, God made a general law, by which it was ordained, that every living man should sneeze but once, and that at the very moment he sneezed he should resign his soul to the Lord, without any previous indisposition. Jacob, by no means pleased with this abrupt method of quitting the world, and being desirous of settling his affairs previous to his departure, humbled himself before the Lord, and urgently requested the favour of being excepted from the general rule. He obtained his wish; he sneezed, and did not die. All the princes of the earth being informed of the fact, unanimously ordained, that, in future, every person who sneezed should offer up prayers for the preservation and prolongation of his life.

Even

Even from these fictions, it is apparent that this mark of politeness, which now universally obtains on the Continent, was in use long before the establishment of Christianity. It was considered as very ancient in the time of Aristotle, who was ignorant of its origin, and sought the cause of it in his Problems. He pretends, that the first men being strongly prejudiced in favour of the head, which is the principal seat of the soul, that intelligent substance, which governs and animates the whole mass, extended their respect to the act of sneezing, which is one of its most manifest and expressive operations. Hence the different compliments, used on such occasions, by the Greeks and Romans ; such as—"Long may you live !"—"Good health to you !"—"Jupiter preserve you !"

III. Mahogany was first imported into England in the latter end of the last century. Doctor Gibbons, an eminent physician, had a brother, a West-India captain, who brought over some planks of this wood as ballast. As a house was then building for the Doctor in King-street, Covent Garden, his brother thought it might be of service to him ; but the carpenters finding the wood too hard for their tools, the planks were laid aside for the time as useless. Soon after, Mrs. Gibbons wanted a *candle-box*. The Doctor called on his cabinet-



cabinet-maker (Woollaston, in Long-Acre), and desired that one might be made of some wood that lay in his garden. Woollaston also complained that it was too hard. The Doctor said, he must get stronger tools. The candle-box was made and approved; insomuch that the Doctor then insisted on having a *bureau* made of the same wood. This was accordingly done; and the fine colour, polish, &c. were so pleasing, that he invited all his friends to come and see it; among whom was the Duchess of Buckingham. Her Grace requested that Dr. Gibbons would let her have some of the same wood, and employed Woollaston to make her a bureau also; on which the fame of mahogany and of Mr. Woollaston was much raised, and the wood came into general use. It is remarkable, that the word *mahogany* is to be found in no English Dictionary whatever.

IV. At the institution of yeomen of the guards, they used to wait at table on all great solemnities, and were ranged near the *buffets*. This procured them the name of *Buffetiers*—not very unlike in sound to the jocular appellation of Beef-eaters, now given them; though probably it was rather the *voluntary misnomer* of some wit, than an accidental corruption arising from ignorance of the French language.

V. The *three blue balls* prefixed to the doors and windows of pawnbrokers' shops, by the vulgar humorously

humorously enough said to indicate, that it is *two to one* that the things pledged are ever redeemed, were in reality the arms of a set of merchants from Lombardy, who were the first that publicly lent money on pledges. They dwelt together in a street, from them named Lombard-street, in London, and also gave their name to another at Paris. The appellation of *Lombard* was formerly all over Europe considered as synonymous to that of *usurer*.

VI. The opprobrious title of *bum-bailiff*, so constantly bestowed on the sheriff's officers, is, according to judge Blackstone, only the corruption of *bound-bailiff*, every sheriff's officer being obliged to enter into bonds, and to give security for his good behaviour previous to his appointment.

VII. The *barber's pole* has been the subject of many conjectures; some conceiving it to originate from the word *poll* or *head*, with several other conceits as far-fetched and as unmeaning. But the true intention of that parti-coloured staff was to shew that the master of the shop practised *surgery*, and could breathe a vein as well as mow a beard; such a staff being to this day, by some village practitioners, put into the hand of a patient undergoing the operation of phlebotomy. The white band which encompasses the staff was meant

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to represent the fillet, thus elegantly twined about it.

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### A CHINESE ANECDOTE.

IN China there has existed from time immemorial an *Historical Tribunal*, instituted in order to perpetuate the virtues and vices of the reigning monarch. One day the emperor Taitfong ordered this tribunal to produce the history of his reign. "You know," answered the president, "that we give an exact detail of the virtues and vices of our sovereigns ; and we are no longer at liberty to record the truth, if our registers be subject to your inspection."—"What !" replied the emperor, "you transmit my history to posterity, and do you assume the liberty to acquaint it with my faults ?"—It is inconsistent with my character," rejoined the president, "and with the dignity of my place, ever to disguise the truth. I am bound to record the whole. If you are guilty even of the slightest fault, I shall sensibly feel it ; but I must not forget my duty ; I cannot be silent. And such are the exactness and severity of the duties which my office of historian impose upon me, that I am not even suffered to omit our present conversation."

conversation." Taitfong had an elevation of soul: "Continue," said he to the president, "to write the truth without constraint. May my virtues and vices contribute to the public utility, and be instructive to my successors! Your tribunal is free. I will for ever protect it, and permit it to write my history with the greatest impartiality."

What an excellent lesson to the princes of the earth! Happy for their subjects, did they constantly reflect, that the faithful hand of history will not fail to render them dear or odious to the latest times!

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## CURIOUS ANECDOTES OF CELEBRATED CHARACTERS.

RELATED BY MR. WARTON.

I. **W**HO could imagine that Locke was fond of *romances*; that Newton once studied *astrology*; that Dr. Clarke valued himself for his *agility*, and frequently amused himself in a private room of his house, in leaping over the tables and chairs; and that Pope himself was a great *epicure*? When he spent a summer with a certain nobleman, he was

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accustomed

accustomed to lie whole days in bed on account of his head-achs, but would at any time *rise* with *alacrity*, when his servant informed him there were stewed *lampreys* for dinner.

On the evening of an important battle, the Duke of Marlborough was heard chiding his servant for being so extravagant as to light *four candles* in his tent, when Prince Eugene came to confer with him.

Queen Elisabeth was a *coquette*, and Bacon received a *bribe*.

Dr. Busby had a violent passion for the *stage*. It was excited in him by the applauses he received in acting the Royal Slave before the king at Christchurch; and he declared, that if the rebellion had not broke out, he would certainly have engaged himself as an *actor*.

Luther was so immoderately passionate that he sometimes boxed Melancthon's ears; and Melancthon himself was a believer in judicial astrology, and an interpreter of dreams.

Richlieu and Mazarin were so superstitious as to employ and pension Morin, a pretender to astrology, who cast the *nativities* of these two able politicians.

Men of great genius have been somewhere compared to the *pillar* of fire that conducted the Israelites, which frequently turned a *cloudy* side towards the spectator.

II. But

II. But it is far more pleasing to mention what may be termed the *amiable* singularities. We are naturally gratified to see great men descending from their heights into the familiar offices of common life; and the sensation is the more pleasing to us, because *admiration* is turned into *affection*. In the very entertaining Memoirs of the Life of Racine, we find no passage more amusing and interesting than where "that great poet sends an excuse to Monsr. the Duke, who had earnestly invited him to dine at the Hotel de Condé, because he had promised to partake of a *great fish* that his *children* had got for him, and he could not think of *disappointing* them."

Melancthon appeared in an amiable light, when he was seen, one day, *holding a book* in one hand and attentively reading, and with the other *rocking the cradle* of his infant child.

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#### ANECDOTE OF A PAINTER.

A SKILFUL painter shewed a picture of Mars to a connoisseur, and asked his opinion concerning it. The connoisseur examined it closely, and spoke his sentiments without reserve. He told him he disliked it; alleging many good reasons



for his dislike. But the artist was of a different mind; and his friend disputed with him at great length, without being able to convince him. Meantime a fop entered the room; and casting a superficial glance at the picture, "Good Heavens!" cried he, in an ecstasy of admiration, "what a master piece of art and invention! what an elegant foot! and how exactly are the nails proportioned! Mars lives in the picture! What ingenuity in that shield! and how much skill in the execution of the helmet!" The painter was covered with utter shame and confusion. "Now," said he, "I am convinced of my mistake." And the moment his applauding visitant withdrew, he expunged the godhead.——The work is bad, if a judge disapproves; if a fool praises, erase.

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#### ANECDOTE OF BOILEAU.

BOILEAU was punctual in performing all the acts of religion. Being one day in the country, he went to confession to a priest who did not know him. "What is your occupation?" said the good man.—"To make verses," replied Boileau.—"So much the worse," said the priest.

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"And what sort of verses?"—"Satires."—"Still worse and worse," said the confessor. "And against whom?"—"Against those," said Boileau, "who make bad verses; against such mischievous works as operas and romances."—"Ah! my friend," says the confessor, "there is no harm in this, and I have nothing more to say to you."

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### A SINGULAR AMERICAN ANECDOTE.

RELATED BY MR. HECTOR ST. JOHN, A. D.

1781.

A FARMER in Pennsylvania went to mowing with his negroes, in his boots; a precaution used to prevent being stung. Inadvertently he trod on a snake, which immediately flew at his legs; and as it drew back, in order to renew its blow, one of his negroes cut it in two with his scythe. They prosecuted their work, and returned home. At night the farmer pulled off his boots, and went to bed; and was soon after attacked with a strange sickness at his stomach. He swelled, and before a physician could be sent for, he died. The sudden death of this man did not cause much enquiry. The neighbourhood wondered, as is usual in such

cases, and without any further examination the corpse was buried.

A few days after the son put on his father's boots, and went to the meadows; at night he pulled them off, went to bed, and was attacked with the same symptoms about the same time, and died in the morning. A little before he expired the doctor came, but was not able to assign the cause of so singular a disorder. However, rather than appear wholly at a loss before the country people, he pronounced both father and son to have been bewitched.

Some weeks after the widow sold all the moveables for the benefit of the younger children; and the farm was leased. One of the neighbours, who bought the boots, presently put them on, and was attacked in the same manner as the other two had been. But this man's wife, being alarmed by what had happened in the former family, dispatched one of her negroes for an eminent physician, who, fortunately, having heard something of the dreadful affair, guessed at the cause, applied oil, &c. and recovered the man. The boots, which had been so fatal, were then carefully examined; and he found that the two fangs of the snake had been left in the leather, after being wrenched out of their sockets by the strength with which the snake had drawn back its head.

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The bladders, which contained the poison, and several of the small nerves, were still fresh, and adhered to the boot. The unfortunate father and son had been poisoned by pulling off the boots, in which action they imperceptibly scratched their legs with the points of the fangs, through the hollow of which some of this poison was conveyed.

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#### A PARISIAN ANECDOTE.

A YOUNG gentleman in the Military Academy at Paris ate nothing but soup or dry bread, and drank only water. The governor, attributing this singularity to some excess of devotion, reproved his pupil for it, who, however, continued the same regimen. The governor sent for him again, and informed him, that such singularity was unbecoming him, and that he ought to conform to the rules of the academy. He next endeavoured to learn the reason of this conduct; but as the youth could not be persuaded to impart the secret, he at last threatened to send him back to his family. This menace terrified him into an immediate explanation. "Sir," answered he, "in my father's house I eat nothing but black bread, and of that very little: here I have good soup, and excellent white

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bread,



bread, and may fare luxuriously ; but I cannot persuade myself to eat any thing else, when I consider the situation in which I have left my father and mother."—The governor could not refrain from tears at this filial sensibility. "Your father," said he, "has been in the army ; has he no pension ?"—"No," replied the youth ; "for a twelvemonth past he has been soliciting one ; the want of money has obliged him to give up the pursuit ; and rather than contract any debts at Versailles, he has chosen a life of wretchedness in the country."—"Well," returned the governor, "if the fact is as you have represented it, I promise to obtain for him a pension of 500 livres a year. And since your friends are in such poor circumstances, take these three louis d'ors for your pocket expences : I will remit your father the first half-year of his pension in advance."—"Ah ! sir," replied the youth, "as you have the goodness to remit a sum of money to my father, I entreat you to add these three louis d'ors to it. Here I have every luxury I can wish for : they would be useless to me ; but they would be of great service to my father for his other children."

## ANECDOTE OF A PHILANTHROPIST.

NO object can be more pleasing to a virtuous mind, than to behold a well-directed benevolence, productive of a grateful and happy heart ; while the smiling scenes of cultivation and society succeed to the solitary wastes of savage nature.

Mr. Wood, a free merchant of Decca, coming thence to Calcutta, where the Ganges flows through vast tracts of uncultivated and marshy woods, which render the navigation peculiarly difficult and dangerous, happened to fall in with a poor native wood-cutter. In the course of conversation, the latter said, if he had but fifty rupees, i. e. 5l. he could make a comfortable settlement. The fifty rupees Mr. Wood lent him. When this worthy man, after staying some time at Calcutta, returned to Decca, he saw the pleasing effects of his bounty in an advanced settlement, on a small eminence newly cleared from standing trees. Unsolicited, he lent the wood-cutter fifty rupees more. The next voyage, Mr. Wood was delighted to behold the rapid progress of the settlement, and astonished to meet the wood-cutter offering to pay half the small, but generous, loan. Mr. Wood refused to receive it at that time, and lent him 100 rupees more.

About eighteen months after the commencement of the settlement, he had the inexpressible satisfaction of seeing his industrious wood-cutter at the head of five populous villages, and a spacious tract of fine land under cultivation, and drained and cleared of swamps and woods.

The wood-cutter now repaid the principal he had borrowed, and tendered the interest, while tears of gratitude and humble affection stole down his venerable, his happy and expressive countenance.

But how inexpressible the feelings of the benevolent merchant! Let those plunderers, who return with the wealth of nations sinking under their cruelty and oppression, while they wanton in all the luxuries of life—let them still

“In palaces lie straining their low thoughts  
“To form unreal wants”——

To sensations like his they must ever be strangers.  
An enjoyment so exquisite, so pure, so permanent,  
not all the riches of the East can purchase.

A REVO-

## A REVOLUTION BON MOT.

AT the beginning of the Revolution, several persons of rank, who had been zealously serviceable in bringing about this happy event, but who at the same time had no great abilities, applied for some of the most considerable employments in the government. The Earl of Halifax was consulted on the propriety of admitting these claims.—“ I remember,” said his Lordship, “ to have read in history, that Rome was saved by geese—but I do not recollect that those geese were made consuls.”

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## BON MOT OF THE COUNT DE GRAMONT.

LEWIS XIV. playing at backgammon, had a doubtful throw. A dispute arose, and the surrounding courtiers all remained silent.—The Count de Gramont happened to come in at the instant. “ Decide the matter,” said the King to him.—“ Sire,” said the Count, “ *your Majesty is in the wrong.* ”—“ How !” replied the King, “ can you



you thus decide, without knowing the question?" —"Because," said the Count, "had the matter been doubtful, all *these gentlemen* present would have given it for your Majesty."

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### ANECDOTE CONCERNING MR. DRYDEN'S ODE.

RELATED BY MR. WARTON.

DRYDEN's Ode on the Power of Music is the most unrivalled of his compositions. Lord Bolingbroke, happening to pay a morning visit to Dryden, whom he always respected, found him in an unusual agitation of spirits, even to a trembling. On enquiring the cause, "I have been up all night," replied the old bard: "my musical friends made me promise to write them an ode for their feast of St. Cecilia. I have been so struck with the subject which occurred to me, that I could not leave it till I had completed it. Here it is, finished at one sitting." And immediately he shewed him the ode, which places the British lyric poetry above that of any other nation.

This anecdote, as true as it is curious, was imparted by Lord Bolingbroke to Pope; by Pope

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to Mr. Gilbert West, and by him to the ingenious friend who communicated it to me.

The rapidity, and yet the perspicuity of the thoughts, the glow and expressiveness of the images, those certain marks of the first sketch of a master, conspire to corroborate the truth of the fact.

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### ANECDOTE OF THE CELEBRATED METASTASIO.

WHEN Metastasio's circumstances were far from affluent, when he was only known at Vienna as an assistant writer for the opera, under Apostolo Zeno, a person with whom he had contracted a great intimacy and friendship, dying, left him his whole fortune, amounting to fifteen thousand pounds sterling. Metastasio, hearing that he had relations at Bologna, went thither in search of them; and having found such as he thought best entitled to these possessions, told them, that though his deceased friend had bequeathed his whole fortune to him, he could suppose it to have been no otherwise than in trust, till he should meet with the most deserving of his kindred, in order to divide it equitably among them; which he immediately

diately did, without the least reserve in his own favour.

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### ANECDOTE OF DR. SWIFT.

RELATED BY MR. POPE.

"DR. SWIFT," said he, "has an odd blunt way, that is mistaken by strangers for ill-nature. It is so odd that there is no describing it but by facts. I'll tell you one, the first that comes into my head. One evening Gay and I went to see him. On our coming in, "Hey-day, gentlemen," said the Dean, "what can be the meaning of this visit? How came you to leave all the great lords you are so fond of, to come hither to see a poor scurvy dean?"—"Because we would rather see you than any of them."—"Ay, any one that did not know you so well as I do might possibly believe you; but since you are come, I must get some supper for you, I suppose."—"No, Doctor, we have supped already."—"Supped already! That is impossible, why it is not eight o'clock."—"Indeed we have."—"That's very strange; but, if you had not supped, I must have got something for you. Let me see; a couple of lobsters would have

have done very well, two shillings; tarts, a shilling. But you will drink a glass of wine with me, though you supped so much before your time only to spare my pocket."—"No, we had rather talk with you than drink with you."—"But if you had supped with me, as in all reason you ought to have done, you must then have drank with me. A bottle of wine, two shillings;—two and two are four, and one is five; just two and sixpence a piece. Come, Pope, *there's half a crown for you, and there's another for you, sir; for I won't save any thing by you, I am determined.*"

This was all said and done with his usual seriousness on such occasions; and in spite of every thing we could say to the contrary, he actually obliged us to take the money.

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#### A SCYTHIAN ANECDOTE.

WE are told, that all the women of Scythia once conspired against the men, and kept the secret so well that they executed their design before they were suspected. They surprised them in drink, or asleep; bound them all fast in chains, and having called a solemn council of the whole sex, it was debated what expedient should be used  
to



to improve the present advantage, and prevent their falling again into slavery. To kill all the men did not seem to the relish of any part of the assembly, notwithstanding the injuries formerly received; and they were afterwards pleased to make a great merit of this lenity of theirs. It was therefore agreed, to put out the eyes of the whole male sex, and thereby resign for ever after all the vanity they could draw from their beauty, in order to secure their authority. "We must no longer pretend to dress and shew," said they; "but then we shall be free from servitude; we shall hear no more tender sighs; but, in return, we shall hear no more imperious commands. Love must for ever leave us, but he will carry subjection along with him."

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## ANECDOTES OF DR. JOHNSON.

RELATED BY MR. BOSWELL.

I. **TALKING** of a London life, Dr. Johnson said, "The happiness of London is not to be conceived but by those who have resided in it. I will venture to say, there is more learning and science within the circumference of ten miles from where we now sit, than in all the rest of the king-

kingdom."—BOSWELL. "The only disadvantage is the great distance at which people live from one another."—JOHNSON. "Yes, sir; but that is occasioned by the largeness of it, which is the cause of all the other advantages."—BOSWELL. "Sometimes I have been in the humour of wishing to retire to a desert."—JOHNSON. "Sir, you have desert enough in Scotland."

II. He played off his wit against Scotland with a good-humoured pleasantry, which gave me, though no bigot to national prejudices, an opportunity for a little contest with him. I said that England was obliged to us for gardeners; almost all their good gardeners being Scotchmen."—JOHNSON. "Why, sir, that is because gardening is much more necessary amongst you than with us, which makes so many of your people learn it. It is *all* gardening with you. Things which grow wild here must be cultivated with great care in Scotland. Pray now (throwing himself back in his chair, and laughing) are you even able to bring the *sloe* to perfection?"

III. Perhaps, said I, a *Congé d'Elire*, previous to the appointment of a bishop, has not the force of a positive command, but implies only a strong recommendation. "Yes," replied Johnson, "just such a recommendation, as if I should throw you  
out

out of a three pair of stairs window, and recommend you to fall to the ground."

IV. I mentioned to him that I had seen the execution of several convicts at Tyburn two days before, and that none of them seemed to be under any concern.—JOHNSON. "Most of them, sir, have never thought at all."—BOSWELL. "But is not the fear of death natural to man?"—"So much so, sir, that the whole of life is but keeping away the thoughts of it."

V. Talking of our feeling for the distresses of others;—JOHNSON. "Why, sir, there is much noise made about it; but it is greatly exaggerated. No, sir, we have a certain degree of feeling to prompt us to do good: more than that Providence does not intend. It would be misery to no purpose."—BOSWELL. "But suppose now, sir, that one of your intimate friends were apprehended for an offence for which he might be hanged."—JOHNSON. "I should do what I could to bail him, and give him any other assistance; but if he were once fairly hanged, I should not suffer."—BOSWELL. "Would you eat your dinner that day, sir?"—JOHNSON. "Yes, sir, and eat it as if he were eating it with me. Why there is Baretti, who is to be tried for his life to-morrow: friends have risen up for him on every side; yet if he should be hanged, none of them will eat a slice of plum-

plum-pudding the less, sir. That sympathetic feeling goes a very little way in depressing the mind."

I told him that I had lately dined at Foote's, who shewed me a letter to him from Tom Davies, telling him that he had not been able to sleep from the concern which he felt on account of this *sad affair of Baretti*, begging of him to try if he could suggest any thing that might be of service to him, and at the same time recommending to him an industrious young man who kept a pickle-shop. JOHNSON. "Aye, sir, here you have a specimen of human sympathy; a friend hanged and a cucumber pickled. We know not whether Baretti, or the pickleman, has kept Davies from sleep. Nor does he know himself. As to his not sleeping, sir, Tom Davies is a very great man: Tom has been upon the stage, and knows how to do those things."—BOSWELL. "I have often blamed myself, sir, for not feeling for others as sensibly as many others do."—JOHNSON. "Sir, don't be duped by them any more; you will find those very feeling people are not very ready to do you good. They *pay* you by feeling."

VI. My dear sir, don't disturb my feelings, said Garrick to Johnson one night behind the scenes; consider the exertions I have to go through. "As to your feelings, David," replied Johnson,



Johnson, "Punch has just as many; and as for your exertions, those of a man who cries turnips about the streets are greater."

VII. A gentleman talked to him of a lady, whom he greatly admired and wished to marry, but was afraid of her superiority of talents. "Sir," said he, "you need not *be afraid: marry her*. Before a year goes about you'll find that reason much *weaker*, and that wit not so *bright*."

The gentleman, however, may be justified in his apprehensions by one of Dr. Johnson's admirable sentences in his Life of Waller.—"He doubtless praised many whom he would have been afraid to marry; and, perhaps, married one whom he would have been ashamed to praise. Many qualities contribute to *domestic* happiness, upon which *poetry* has no *colours* to bestow; and many airs and fallies may delight imagination, which he who flatters them can never approve."

VIII. "Pray," said Garrick's mother to Johnson, "what is your opinion of my son David?"—"Why, madam," replied the Doctor, "David will either be hanged, or become a great man."

IX. Talking of history, Johnson said, "We may know historical facts to be true, as we may know facts in common life to be true. Motives are generally unknown. We cannot trust to the characters we find in history, unless when they  
are

are drawn by those who know the persons ; as those, for instance, by *Sallust* and by Lord *Clarendon*."

X. He observed, " Providence has wisely ordained, that the more numerous men are, the more difficult it is for them to agree in any thing, and so they are governed. There is no doubt, that if the poor should reason, " We'll be the poor no longer, we'll make the rich take their turn," they could easily do it, were it not that they can't agree. So the common soldiers, though so much more numerous than their officers, are governed by them for the same reason."

XI. Being solicited to compose a funeral sermon for the daughter of a tradesman, he naturally enquired into the character of the deceased ; and being told she was remarkable for her *humility* and condescension to *inferiors*, he observed, that these were very laudable qualities, "but it might not be so easy to discover who the lady's *inferiors* were."

XII. He observed, that the established clergy in general did not speak plain enough ; and that *polished* periods and *glittering* sentences flew over the heads of the common people, without any impression upon their hearts. Something might be necessary, he observed, to excite the affections of the common people who were sunk in languor and lethargy, and therefore he supposed that

that the new concomitants of methodism might probably produce so desirable an effect. The mind, like the body, he observed, delighted in change and novelty, and even in religion itself courted new appearances and modifications. Whatever might be thought of some methodist teachers, he said, he could scarcely doubt the sincerity of that man, who travelled *nine hundred miles* in one month, and preached *twelve times* a week ; for no *adequate* reward, merely temporal, could be given for such *indefatigable* labour.

XIII. Riches, said the Doctor, do not gain hearty respect. They only procure external attention. A very rich man, from low beginnings, may buy his election at a borough ; but, *ceteris paribus*, a man of family will be preferred. People will prefer a man for whose family their fathers have voted, though they should get no more money, or even less. This shews that the respect for family is not merely fanciful, but has an actual operation. If gentlemen of family would allow the rich upstarts to spend their money profusely, which they are ready enough to do, and not vie with them in expence, the upstarts would soon be at an end, and the gentlemen would remain : but if the gentlemen will vie in expence with the upstarts, which is very foolish, they must soon be ruined.

XIV. When Bolingbroke died, and bequeathed  
the

the publication of his books to Mallet, Johnson observed—“His lordship has loaded a blunderbuss against religion, and has left a scoundrel to pull the trigger.”—Being reminded of this a few years ago, the Doctor exclaimed, “Did I really say so?”—“Yes, Sir.”—He replied, “I am heartily glad of it.”

XV. I found fault with Foote for indulging his talent of ridicule at the expence of his visitors, which I colloquially termed making *fools* of his company.—JOHNSON. “Why, sir, when you go to see Foote, you do not go to see a faint. You go to see a man who will be entertained at your house, and then bring you on a public stage. Sir, he does not make *fools* of his company. They whom he exposes are *fools already*: he only brings them into action.”

XVI. “Now,” said he, “that you are going to marry, do not expect more from life than life will afford. You may often find yourself out of humour, and you may often think your wife not studious to please you; and yet you may have reason to consider yourself as, upon the whole, very happily married.”

Talking of marriage in general, he observed, “Our marriage service is too refined. It is calculated only for the best kind of marriages; whereas we should have a form for *matches* of convenience, of which there are many.

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XVII. He



XVII. He said, "Mankind have a strong attachment to the habitations to which they have been accustomed. You see the inhabitants of Norway do not with one consent quit it, and go to some part of America, where there is a mild climate, and where they may have the same produce from land, with a tenth part of the labour. No, sir; their affection for their old dwellings, and the terrors of a general change, keep them at home. Thus, we see many of the finest spots in the world thinly inhabited, and many rugged spots well inhabited."

XVIII. He observed that the influence of London now extended every where, and that from all manner of communication being opened, there shortly would be no remains of the *ancient simplicity*, or places of *cheap retreat* to be found.

XIX. Some of the company expressed a wonder, why the author of so excellent a book as the *Whole Duty of Man* should conceal himself.—

JOHNSON. "There may be different reasons assigned for this, any one of which would be very sufficient: He may have been a clergyman, and may have thought that his religious counsels would have less weight, when known to come from a man whose profession was theology. He may have been a man whose practice was not suitable to his principles; so that his character might injure

jure the effect of his book, which he had written in a season of penitence. Or he may have been a man of rigid self-denial, so that he would have no regard for his pious labours while in this world, but refer it all to a future state."

XX. I asked how far he thought wealth should be employed in hospitality.—JOHNSON. "You are to consider that ancient hospitality, of which we hear so much, was in an uncommercial country, when men, being idle, were glad to be entertained at rich men's tables. But in a commercial country, a busy country, time becomes precious, and therefore hospitality is not so much valued. No doubt there is still room for a certain degree of it; and a man has a satisfaction in seeing his friends eating and drinking around him. But promiscuous hospitality is not the way to gain real influence. You must help some people at table before others; you must ask some people how they like their wine oftener than others. You therefore offend more people than you please. You are like the French statesman, who said when he granted a favour, "*J'ai fait dix mécontents et un ingrat.*" Besides, sir, being entertained ever so well at a man's table impresses no lasting regard or esteem. No, sir, the way to make sure of power and influence is, by lending money confidentially to your neighbours at a small interest,

or perhaps no interest at all, and having their bonds in your possession."

XXI. I asked him if it was not hard, that one deviation from chastity should absolutely ruin a young woman.—JOHNSON. "Why, no, sir; it is the great principle which she is taught. When she has given up that principle, she has given up every notion of female honour and virtue, which are all included in chastity."

XXII. Mr. Langton told us he was about to establish a school upon his estate, but it had been suggested to him that it might have a tendency to make the people less industrious.—JOHNSON. "No, sir, while learning to read and write is a distinction, the few who have that distinction may be the less inclined to work; but when every body learns to read and write, it is no longer a distinction. A man who has a *laced waistcoat* is too fine a man to work; but if every body had laced waistcoats, we should have people *working* in laced waistcoats. There are no people whatever more industrious than our manufacturers, yet they have all learned to read and write. Sir, you must not neglect doing a thing *immediately good*, for fear of *remote evil*; from fear of its being abused. A man who has candles may sit up late, which he could not do if he had no candles. But no body will deny that the art of making candles,

by which light is continued to us beyond the time that the sun gives us light, is a valuable art, and ought to be *preserved*."

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### A DUBLIN ANECDOTE.

A FEW years ago a woman who rented a snug house in Dublin alarmed the neighbourhood with a strange story of a *ghost*, dressed as a female, in black robes, that opened the curtains of her bed, surrounded by an illumination like lightning, and with a countenance labouring under some heavy burthen beckoned the woman to follow her. The person haunted called in two relations to sleep with her the next night, but they were also equally frightened with groans and an uncommon noise, and left the house next day.

The occupier of the house still persisted that she was not only haunted but threatened by the *ghost*, and to this she made the most solemn oaths, as well as imprecations, and accordingly took lodgings in a neighbouring street.

The story having gone abroad, hundreds were daily drawn by curiosity into the street where the *haunted house* was, and it becoming the subject of conversation every where, Mr. Nolan, so well



known for his poetical and political abilities, took up a sporting bet, that he would suffer himself to be locked up in the house, one whole night, without the company of any human being. About nine o'clock he went, and was shut in; but for the sake of defence against any improper practices, he took with him a dog and a case of loaded pistols, and was not released till six o'clock next morning, when he was found by his companions fast asleep.

The following elegant stanzas will best shew the situation of his mind during the time of his vigils. Suffice it to say he saw *no ghost*, though he heard a great deal of noise, and loudly threatened to shoot the first who should approach him, whether of this world or of the other. The *discreet ghost* desisted, and the people got rid of their fears in that neighbourhood.

*Stanzas written in a haunted room.*

If from the carments of the silent dead  
Our long departed friends could rise anew;  
Why feel a horror, or conceive a dread  
To see again those friends whom once we knew?

Father of all! thou gavest not to our ken,  
To view beyond the ashes of the grave;  
'Tis not the idle tales of busy men  
That can the mind appal. The truly brave,

Seated

Seated on *Reason's* adamantine throne,  
Can place the soul, and fears no ills unknown.

O! if the flinty prison of the grave  
Could loose its doors, and let the spirit flee,  
Why not return the wise, the just, the brave,  
And set, once more, the pride of ages free?  
Why not restore a *Socrates* again?  
Or give thee, *Newton*, as the first of men?

In this lone room, where now I patient wait,  
To try if souls departed can appear,  
O! could a *Burgh* escape his prison gate,  
Or could I think *Latouche's* form was near,  
Why fear to view the shades which long must be  
Sacred to FREEDOM and to CHARITY?

A little onward in the path of life,  
And all must stretch in death this mortal frame,  
A few short struggles end the weary strife,  
And blot the frail memorial of our name.  
Torn from the promontory's lofty brow,  
In time, the rooted *oak* itself lies low.

ANECDOTE OF THE PRESENT  
LAUREAT.

WHEN Mr. Pye made his first appearance in the literary world, he was much *cut up* by the critics. This being a subject of conversation some time after in Berkshire, and just as Mr. Pye's seat had undergone some repairs, an advocate for Mr. Pye's *literary improvement* observed that his style of late was much mended. "You're very right, master," exclaimed a farmer who overheard him, "for I saw the *carpenters at work upon it*, as I came by yesterday!"

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ANECDOTE OF A ROMAN SOLDIER.

AN old Roman soldier being involved in a law-suit, implored the protection of Augustus, who referred him to one of his courtiers for an introduction to the judges. On which the brave veteran, piqued at the emperor's coolness, disclosing the wounds he had received on a certain memorable occasion, exclaimed,—“I did not use your highness thus, when you was in danger at the battle of Actium; but *fought for you myself.*”

self." This retort so affected Augustus, that he is said to have *personally pleaded* the soldier's cause.

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### A PLEASING ANECDOTE.

THE czar Ivan, who reigned over Russia about the middle of the sixteenth century, frequently went out disguised, in order to discover the opinion which the people entertained of his administration. One day, in a solitary walk near Moscow, he entered a small village, and, pretending to be overcome by fatigue, implored relief from several of the inhabitants. His dress was ragged; his appearance mean; and what ought to have excited the compassion of the villagers, and ensured his reception, was productive of refusal. Full of indignation at such inhuman treatment, he was just going to leave the place, when he perceived another habitation, to which he had not yet applied for assistance. It was the poorest cottage in the village. The emperor hastened to this, and knocking at the door, a peasant opened it, and asked him what he wanted.—“I am almost dying with fatigue and hunger,” answered the czar: “can you give me a lodging for one night?”



night?"—"Alas!" said the peasant, taking him by the hand, "you will have but poor fare here: you are come at an unlucky time: my wife is in labour, and you will be disturbed: but come in, come in; you will at least be sheltered from the cold; and such as we have you shall be welcome to."—The peasant then made the czar enter a little room full of children; in a cradle were two infants sleeping soundly; a girl, three years old, was sleeping on a rug near the cradle; while her two sisters, the one five years old, the other seven, were on their knees praying for their mother.—"Stay here," said the peasant to the emperor, "I will go and get something for your supper."—He went out, and soon returned with some black bread, eggs, and honey.—"You see all I can give you," said the peasant; "partake of it with my children; at present I cannot eat; my heart is too full."—"Your charity, your hospitality," said the czar, "must bring down blessings upon your house: I am sure God will reward your goodness."—"Pray to God, my good friend," replied the peasant, "that my *wife* may be well, that is all I wish for."—"And is that all you wish to make you happy?"—"Happy! judge for yourself; I have five fine children; a wife that loves me; a father and mother both in good health; and my labour is sufficient to maintain them

them all."—"Do your father and mother live with you?"—"Certainly; they are in the next room with my wife."—"But your cottage here is so very small."—"It is large enough, it can hold us all." About an hour after the good woman was happily delivered; and her husband, in a transport of joy, brought the child to the czar: "Look," said he, "look; this is the sixth she has brought me! What a fine hearty child he is! May God preserve him, as he has done my others!" The czar, sensibly affected at this scene, took the infant in his arms: "I know," said he, "from the physiognomy of this child, that he will be quite fortunate: he will arrive, I am certain, at great preferment."—The peasant smiled at this prediction; and at that instant the two eldest girls came to kiss their new-born brother, and their grandmother came also to take him back. The little ones followed her; and the peasant laying himself down upon his bed of straw, invited the stranger to do the same. In a moment the peasant was in a sound and peaceful sleep; but the czar sitting up, looked around, and contemplated every thing with an eye of tenderness and emotion — the sleeping children and their sleeping father. An undisturbed silence reigned in the cottage.—"What a happy calm! What delightful tranquillity!" said the emperor: "Ava-

rice and ambition, suspicion and remorse, never enter here. How sweet is the sleep of innocence!" In such reflections, and on such a bed, did the mighty emperor of all the Russias spend the night! The peasant awoke at break of day, and his guest, taking leave of him, said, "I must return to Moscow, my friend: I am acquainted there with a very benevolent man, to whom I shall take care to mention your kind treatment of me. I can prevail upon him to stand godfather to your child. Promise me, therefore, that you will wait for me, that I may be present at the christening: I will be back in three hours at farthest."—The peasant did not think much of this mighty promise; but in the good-nature of his heart he consented, however, to the stranger's request. The czar immediately took his leave. The three hours were soon gone, and nobody appeared. The peasant, therefore, followed by his family, was preparing to carry his child to church; but, as he was leaving his cottage, heard on a sudden the trampling of horses, and the rattling of many coaches. He looked out, and presently saw a multitude of coaches, and a train of splendid carriages. He knew the imperial guards, and instantly called his family to come and see the emperor go by. They all run in a hurry and stand before the door. The horsemen and carriages soon formed

formed a circular line ; and at last the state-coach of the czar stopped, opposite to the good peasant's door. The guards kept back the crowd which the hopes of seeing their sovereign had collected together. The coach door was opened ; the czar alighted, and, advancing to his host, thus addressed him : " I promised you a godfather ; I am come to fulfil my promise ; give me your child, and follow me to church."—The peasant stood like a statue ; now looking at the emperor with the mingled emotions of astonishment and joy ; now observing his magnificent robes and the costly jewels with which they were adorned ; and now turning to a crowd of nobles that surrounded him. In this profusion of pomp he could not discover the poor stranger who had laid all night with him upon the straw. The emperor, for some moments, silently enjoyed his perplexity, and then addressed him thus : " Yesterday you performed the duties of humanity : to-day I am come to discharge the most delightful duty of a sovereign, that of recompensing virtue. I shall not remove you from a situation to which you do so much honour, and the innocence and tranquillity of which I envy you. But I will bestow upon you such things as may be useful to you. You shall have numerous flocks, rich pastures, and a house that will enable you to exercise the duties of hospitality with



with pleasure. Your new-born child shall become my ward ; for you may remember," continued the emperor, smiling, " that I prophesied he would be fortunate."—The good peasant could not speak ; but, with tears of grateful sensibility in his eyes, he ran instantly to fetch the child, brought him to the emperor, and laid him respectfully at his feet. This excellent sovereign was quite affected : he took the child in his arms, and carried him himself to church ; and, after the ceremony was over, unwilling to deprive him of his mother's milk, he took him back to the cottage, and ordered that he should be sent to him as soon as he could be weaned. The czar faithfully observed his engagement, caused the boy to be educated in his palace, provided amply for his future settlement in life, and continued ever after to heap favours upon the virtuous peasant and his family.

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#### MISCELLANEOUS ANECDOTES.

I. **A** SPANISH GENERAL having taken a castle from the Moors, commanded the soldiers, who had made a brave defence, to leap from the battlements. Several complied with this *dreadful* *injunc-*

*injunction*; but one, more fearful than the rest, advanced twice to the verge of the precipice, and as often retreated. The general then ordered him to jump directly, threatening, if he retreated a *third time*, to inflict a more severe punishment. "Sir," replied the poor fellow, "since you think this *jump* such an *easy* matter for a *common soldier*, I'll give you, who are a *general*, *four times* to do it in." This reply procured the soldier a free pardon.

II. Jeffery Hudfon, born at Okeham in Rutlandshire, in the year 1619, was not above *fifteen inches* high when he was *seven* years old; though his parents, who had several other children of the usual size, were tall and lusty. At that age he was taken into the family of the Duke of Buckingham; and to divert the court, who, on a progress through this country, were entertained at the Duke's seat, at Burley on the Hill, he was served up to table in a *cold pye*. Between the seventh and thirtieth years of his age he did not advance many inches in stature; but soon after thirty he shot up to the height of *three feet nine inches*, which he never exceeded.

III. Some years ago a Genoese sculptor was sent for to Venice express to perform some curious piece of workmanship in the church belonging to the Jesuits. As he was remarkably famous, it  
was

was customary to go and see him at work.—Two French travellers, amongst others, hearing of his performance, went to see him, and after admiring the beauties of the piece he was about, they insensibly led him into a conversation about the Venetian form of government. The Frenchmen launched out into bitter invectives against the senate and the republic, and very liberally bestowed the title of pantaloons on the senators.

The poor Genoese defended the Venetians, but to no purpose ; for as they were two to one, they soon silenced him.—The next morning the council of state sent for the Genoese, who was brought before the senate, shuddering with fear : he had no idea of his crime ; nor was any thing farther from his thoughts than the conversation he had had with the two Frenchmen. From the senate he was carried before the council of state, where he was asked if he should know the Frenchmen again, with whom he held a conversation the day before on the government of the republic. At this question his fears redoubled, and he answered in a faltering voice, that he had said nothing but what was greatly to the praise and honour of the senate. He was then ordered to look into the next chamber, where he saw the two Frenchmen quite dead, and hung up to the ceiling. He judged from this horrid spectacle that his hour was come;

come ; but he was remanded before the senate, when the doge in a solemn manner pronounced these words : " Keep silence for the future, my friend ; our republic has no need of such advocates as you." After which he was set at liberty ; but his fears and apprehensions, however, so got the better of him, that he never returned to take leave of the Jesuits, but left Venice as fast as possible, and swore he would never return to it again.

IV. Pope, when very young, was introduced as a maker of verses to Dryden, who gave him a shilling for the version of the story of Pyramus and Thisbe. He wrote his ode on music at the desire and instigation of Steele, who used to prefer it to Dryden's. It was set to music by Dr. Green.

V. In the History of Muscovy, published by the ambassador Demetrius, we read the memorable fortune of a country peasant. This man seeking for honey, got into a hollow tree, where there was such plenty of it, that it sucked him up to his breast ; and, being unable to get out, he had lived two days upon honey only, and finding his voice could not be heard in that solitary wood, despaired of freeing himself from this sweet captivity. A huge bear came to the same tree to eat the honey, of which these beasts are very greedy, and descend-  
ing



ing with his hinder parts foremost, the poor fellow caught hold of his loins : the bear, terribly frightened, laboured with all his might to get out, and so drew the peasant from his *sweet prison*, which otherwise had proved his *grave*.

VI. On a trial at the Admiralty sessions, for shooting a seaman, the counsel for the crown asked one of the witnesses, whether he was for the plaintiff or defendant ? “ Plaintiff or defendant ! ” says the sailor, scratching his head : “ why, I don’t know what you mean by *plaintiff* or *defendant*. I come to speak for that man, there ! ” pointing at the prisoner. — “ You are a pretty fellow for a witness,” says the counsel, “ not to know what plaintiff or defendant means.” — Some time after being asked by the same counsel what part of the ship he was in at the time — “ Aboard the binnacle, my lord,” says the sailor. “ *Aboard the binnacle !* ” replied the barrister : “ what part of the ship is that ? ” — “ *An’t you a pretty fellow for a counsellor*, said the sailor, pointing archly at him with his finger, “ *not to know what aboard the binnacle is ?* ”

VII. When Casimir, the second king of Poland, was prince of Sandomir, he won at play all the money of one of his nobility, who, incensed at his ill fortune, struck the prince a blow on the ear, in the heat of passion. He fled immediately from justice ;

justice; but being pursued and overtaken, he was condemned to lose his head—yet the generous Casimir determined otherwise: “I am not surprised,” said he, “at the gentleman’s conduct; for not having it in his power to revenge himself of *Fortune*, no wonder he should attack her *favourite*.”

VIII. A short time after Dr. Swift was made dean of St. Patrick’s, he dined one Sunday with Dr. Raymond, vicar of Trim, and when the bells had’ done ringing for evening prayers, “Raymond,” said Swift, “I will lay you a crown that I begin prayers before you this afternoon.” Dr. Raymond accepted the wager, and immediately both ran as fast as they could to the church. Raymond, the nimblest of the two, arrived first at the door, and entering the church, walked decently towards the reading-desk. Swift never slackened his pace, but, running up the aisle, left Raymond behind him; and stepping into the desk, without putting on the surplice, or opening the book, began the service in an audible voice.

IX. The Doctor always travelled on foot, except the weather was very bad, and then he would sometimes take shelter in a waggon. He chose to dine at obscure ale-houses, among pedlars and other mean people, and to lie where he saw written over the door, “*Lodgings for a penny;*”

penny;" but he used to bribe the maid with a *tester* for a single bed and clean sheets.

X. A person who had just two thousand a year, being unwilling to leave any thing to his heirs, resolved to spend not only the annual income, but also the principal. He accordingly made a calculation that he could not possibly live longer than fourscore years; but, happening to survive that period, he found himself reduced to beggary during the last half dozen years of his life, and actually begged charity from door to door, whining out—"Pray, give something to a poor man, who has *lived longer than he expected.*"

XI. The Emperor Solymán, that haughty sovereign of the Turks, whose talents were so great, and whose ambition was without bounds, in his attack on Hungary, took the city of Belgrade, which was considered as the bulwark of Christendom. After this important conquest, a woman of low rank approached him, and complained bitterly that some of his soldiers had carried off her cattle, in which consisted the whole of her wealth. "You must, then, have been in a very deep sleep," said the Sultan, smiling, "if you did not hear the robbers."—"Yes, my sovereign," replied she, "I did sleep soundly; but it was in the fullest confidence that your highness watched for the public safety."

safety." The prince, who had an elevated mind, far from resenting this freedom, made her ample amends for the loss which she had sustained.

XII. King James I. gave all manner of liberty and encouragement to the exercise of buffoonery, and he took great delight in it himself. Happening once to bear somewhat hard on one of his Scotch courtiers,—“Upon my honour,” replied the peer, “he that made your majesty a king, spoiled the best fool in Christendom.”

XIII. John Dryden is said to have been the inventor of that mode of English versification, called a *triplet*, which is bringing together three lines, all ending with the same sound. A gentleman, eminent for his knowledge of literary anecdotes, says, that the reason why Dryden introduced so many *triplets* into his works, was his bookseller's objecting that he had not furnished the *complement* of lines for which he had agreed. Upon which he sat down, and added three lines to a number of couplets, till the objection was removed.

XIV. King William III. had a Frenchman who took care of his majesty's pointers, and whose business it was likewise to load and deliver his fowling-pieces to the king. It happened however one day, that monsieur forgot to bring out any shot with him to the field. Not daring to confess his negligence to so passionate a man, and so eager  
a sportf-



a sportsman as the king, he gave his majesty the gun charged only with powder. The king firing without effect, the cunning Frenchman shrugged up his shoulders, turned up his eyes, folded his hands, and extolling the king's skill in shooting, vowed he had never seen *sa majesté* miss his aim before in his life.

XV. Cibber being asked by a nobleman of great eminence, why he would not permit a young player to try his abilities in a favourite part, replied, "My lord, it is not with us as with you. Your lordship is sensible, that there is no difficulty in filling places at court; you cannot be at loss for persons to act their parts there. But I assure you it is quite otherwise in our theatrical world; if we should invest people with characters who are incapable of supporting them, we should be undone."

XVI. Though superstition is pretty well laughed away, yet we have only got rid of *general* superstition; we still retain that which belongs to our *particular profession* or pursuits.

A gentleman coming a passenger in a vessel from the West Indies, finding it more inconvenient to be shaved than to wear his beard, chose the latter—but he was not suffered to have his choice long—it was the unanimous opinion of the sailors, and indeed of the captain also, that there was

not the least probability of a wind as long as this *ominous beard* was suffered to grow. They petitioned—they remonstrated, and *to* last prepared to cut the fatal hairs by violence. Now as there is no operation to which it is so much the patient's interest to consent, as that of the barber—the gentleman quietly submitted—nor could the wind resist the potent spell, which instantly filled all their sails, and “wafted them merrily away.”

XVII. When the renowned Admiral Haddock was dying, he begged to see his son, to whom he thus delivered himself:—“Notwithstanding my rank in life, and public services for so many years, I shall leave you only a small fortune; but, my dear boy, it is honestly got, and will wear well: there are no seamen's wages or provisions in it; nor is there one single penny of dirty money.”

XVIII. Philip II. having been told that a certain physician had publicly defamed him, and was imprisoned for it, sent his prime minister to enquire if he had done him any injury. To which the physician replied—“Never, in all my life.” This report being made to the king, he ordered the doctor to be immediately set at liberty. The premier, surprised at this conduct, begged to know his majesty's motive. “I do it,” said the king, “because the man must be a fool: for no one else would

would so outrageously abuse a person who had never injured him ; and why should I punish an idiot ? ”

XIX. Within the court of the *prison of the police in Moscow* a gentleman is confined, who, alone, of these prisoners, is refused the privilege of ever coming out ; and yet this punishment is scarcely adequate to the enormity of his crime—having whipped several of his peasants in so cruel a manner that they *died in consequence of the stripes*. In Russia the lords have great power over their peasants ; but the fate of this tyrant shews that they are amenable for any wanton abuse of it.

A mark of attachment in a domestic once belonging to this man must strongly interest the feelings of humanity. Close to the prison door of this unhappy wretch, an old woman of about seventy years of age has built a miserable shed, which scarcely repels the common violence of the weather. Here she resides from pure motives of compassion to the prisoner. She had been his nurse, and continues with him (at least at the time when Mr. Coxe travelled into the northern kingdoms), in order to render him all the service which might happen to be in her power.

Such another *instance of affection* is scarcely to be met with ; for it must be quite *disinterested*, as the prisoner, considering the greatness of his crime,

can

can never have any hopes of being released : nor can she ever expect any *recompence* but what she derives from her own feelings. Mr. Coxe gave her a small piece of money, and she immediately handed it to the prisoner.

XX. An honest industrious peasant in Picardy, being observed to purchase weekly five loaves, was asked, what occasion he could possibly have for so much bread. "One," replied the honest fellow, "I take myself, one I throw away, one I return, and the other two I lend."—"How do you make this out?" said his neighbour. "Why," returned the farmer, "the one which I take myself is for *mine own use*; the second, which I throw away, is for my *mother-in-law*; the loaf I return is for my *father*; and the other two, which I lend, are those with which I *keep* my two children, in hopes that they will *one day return* them to me."

XXI. A late pascha of Grand Cairo in Egypt, a man of keen parts, and, for a Turk, tolerably well versed in the history of antiquity, finding himself reduced to one of those miserable expedients of extortion by which the Ottoman empire subsists, ordered the most opulent individuals of the Jewish nation, who are rich and numerous at Grand Cairo, to appear before him. The *anxious infidels* approached the dread Divan. "I have been reading, ye *caffres*, the annals of your people,"



ple," said the pascha; "and I find by your own confession, that your forefathers borrowed of mine an immense quantity of jewels, plate, and money, which have never been repaid. Begone this moment; make up your accounts, and bring me in the balance, or, by the beard of the holy prophet ———." The terrified Hebrews ran home, and returned back to the Divan, with their hearts *full of sorrow*, and their purses *filled with sequins*. The pascha approved their account, accepted the balance, and gave them a regular discharge.

XXII. As a press-gang, during last winter, were patrolling round Smithfield, they laid hold of a man tolerably well-dressed; who pleaded that, being a gentleman, he was not liable to be impressed. "Haul him along!" cries one of the tars: "he is the very man we want. We press a great number of *blackguards*, and are much at a loss for a *gentleman* to teach them good manners."

XXIII. Lopez d'Arunka, a gallant Spaniard, who lived in 1578, recorded in the Apothegms of Juan Ruffo, seems to have had the affections of his mind under as good command as the Grecian Epictetus. He was called out from his tent by a sudden alarm. His servants armed him in great haste; and although he told them that his helmet pained him exceedingly, they insisted that it could not be fitted better. The brave Lopez had not  
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leisure to contest the point ; he rushed to the combat, fought with success, and at his return, unlacing his casque, and throwing it on the ground, together with his *mangled ear*, "Here," said he mildly to his awkward valet, "was I not right when I told you how much you *hurt me* in putting on my helmet?"

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#### BON MOT OF CHARLES I.

**KING** Charles I. of England being with some of his court, during his troubles, and a discourse arising what sort of dogs deserve pre-eminence, it was on all hands agreed to belong either to the *spaniel* or the *greyhound*. The king gave his opinion on the part of the latter ; "Because," said he, "the *greyhound* has all the *good-nature* of the other, without the *fawning*." A fine piece of satire upon his courtiers.

## A VERY CURIOUS ANECDOTE.

**F**EW people were greater admirers of prudence and economy than Sir Richard Steele was in precept; yet nothing could be more disagreeable to his temper than the practice of either. A turn naturally gay and expensive frequently reduced him to difficulties, and exposed him to some circumstances rather painful to a disposition so delicate and refined. Among the number of people who were highly charmed with his conversation and writings, none professed a greater admiration of both than a Lincolnshire baronet, who usually sat at Button's. This gentleman possessed a very large fortune, had great interest, and more than once solicited Sir Richard Steele to command his utmost ability, and he should think himself under no little obligation. These offers, though made with the most seeming cordiality, Sir Richard, however, declined, with a grateful politeness peculiar to himself, as at that time he stood in no need of the gentleman's assistance. But some instance of extravagance having once reduced him to the necessity of borrowing a sum of money to satisfy an importunate creditor, he thought this a very proper opportunity of calling on his friend, and requesting the loan of a hundred pounds for a few days.

days. The gentleman received him with much civility and respect, began to renew his offers of service, and begged Sir Richard would give him some occasion to shew his friendship and regard. "Why, sir," said Sir Richard, "I came for that very purpose; and if you can lend me a hundred pounds for a few days, I shall consider it as a singular favour." Had Sir Richard clapped a pistol to his breast, and made a peremptory demand of his money, the gentleman could not have appeared in a greater surprise than at this unexpected request. His offers of friendship had been only made on a supposition of their never being accepted, and intended only as so many baits for Sir Richard's intimacy and acquaintance, of which the gentleman, while it cost him nothing, was particularly proud. Recovering, however, from his surprise, he stammered out—"Why, really, Sir Richard, I would serve you to the utmost of my power; but at present I have not twenty guineas in the house." Sir Richard, who saw through the pitiful evasion, was heartily vexed at the meanness and excuse. "And so, sir," said he, "you have drawn me in to expose the situation of my affairs with a promise of assistance, and now refuse me any mark of your friendship or esteem! A disappointment I can bear, but must by no means put up with an insult; therefore, be so obliging as



to consider whether it is more agreeable to comply with the terms of my request, or to submit to the consequence of my resentment." Sir Richard spoke this in so determined a tone, that the baronet was startled; and said, seeming to recollect himself—"Lord, my dear Sir Richard! I beg ten thousand pardons; upon my honour I did not remember.—Bless me, I have a hundred pound note in my pocket, which is entirely at your service!" So saying, he produced the note, which Sir Richard immediately put up; and then addressed him in the following manner: "Though I despise an obligation from a person of so mean a cast as I am satisfied you are; yet, rather than be made a fool, I choose to accept of this hundred pound, which I shall return when it suits my convenience. But, that the next favour you confer may be done with a better grace, I must take the liberty of pulling you by the nose, as a proper expedient to preserve your recollection." Which Sir Richard accordingly did, and then took his leave of the poor baronet, who was not a little surprised at the oddity of his behaviour.

## ANECDOTES OF PERSONS REMARKABLE FOR THEIR MEMORY.

I. **HISTORY** furnishes us with many instances of persons remarkable for the strength of their memories, which, when we reflect on the extent of that faculty in the generality of mankind, might be considered as fabulous, were not some of them too well attested to be doubted.

Mithridates, who ruled over twenty-two nations, was acquainted with all their *languages*, and able to express himself with fluency in each.

II. Hortensius, one of the most celebrated orators of ancient Rome, had so happy a memory, that after *studying* a discourse, though he had not *written* down a single word of it, he could *repeat* it exactly in the same manner in which he had composed it. His powers of mind in this respect were really astonishing; and we are told, that in consequence of a wager with one Sienna, he spent a whole day at an *auktion*, and when it was ended, he recapitulated every *article* that had been sold, together with the *prices*, and the names of the *purchasers* in their proper order, without erring in one point, as was proved by the clerk, who followed him with his book.

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III. Lipsius,

III. Lipsius, so celebrated for his erudition, remembered the *whole history* of Tacitus, and pledged himself to recite, word for word, any passage that might be required, consenting, at the same time, to allow a person to stand by him with a *dagger*, and to *plunge* it into his *body*, if he did not faithfully *repeat* the words of the author.

IV. Muret relates, that he dictated one day to a young Corsican an *innumerable multitude* of Greek, Latin, and barbarous words, all distinct from each other ; and that when he was tired of dictating, the Corsican repeated them without hesitation, in the *same order*, and then repeated them in a *reversed order*, beginning at the last.

IV. Jedediah Buxton, a poor, illiterate English peasant, who died some years ago, was remarkable for his knowledge of the relative proportions of *numbers*, their powers, and progressive denominations. To these objects he applied the whole force of his mind, and upon these his attention was so constantly rivetted, that he frequently took no notice of external objects, and when he did it, it was only with respect to their numbers. If any space of time was mentioned before him, he would soon after say, that it contained so many minutes ; and if any distance, he would assign the number of *hair-breadths* in it, even when no question was asked him by the company.

Being

Being required to multiply 456 by 378, he gave the product, by *mental arithmetic* (for he could neither read nor write), as soon as a person in company had completed it in the common way. Being requested to work it audibly, that his method might be known, he multiplied 456 first by 5, which produced 2280; this he again multiplied by 20, and found the product 45,600; which was the multiplicand multiplied by 100; this product he again multiplied by 3, which produced 136,800, the sum of the multiplicand multiplied by 300. It remained, therefore, to multiply this by 78, which he effected by multiplying 2280 (the product of the multiplicand multiplied by 5) by 15; 5 times 15 being 75; this product, being 34,200, he added to 136,800, which was the multiplicand multiplied by 300; and this produced 171,000, which was 375 times 456. To complete his operation, therefore, he multiplied 456 by 3, which produced 1,368, and having added this number to 171,000, he found the product of 456 multiplied by 378 to be 172,368.

By this it appears that Jedediah's method of arithmetic was *entirely his own*, and that he was so little acquainted with the common rules, as to multiply 456 first by 5, and the product by 20, to find what sum it would produce multiplied by 100;

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whereas,



whereas, had he added two cyphers to the figures, he would have obtained the product all at once.

A person, who heard of his astonishing performance, meeting with him accidentally, in order to try his calculating powers, proposed to him the following question. Admit a field to be 423 yards long, and 383 broad, what is the area? After the figures were read to him distinctly, he gave the true product, 162,009 yards, in the space of *two minutes*; for the proposer observed by his watch how long each operation took him. The same person asked him, how many acres the said field measured? and in *eleven minutes* he replied, 33 acres, 1 rood, 35 perches, 20 yards and a quarter. He was then asked, how many barley corns would reach eight miles. In a *minute and a half* he answered, 3,520,640 barley corns. He was likewise asked, supposing the distance between York and London to be 204 miles, how many times will a coach-wheel turn round in that space, allowing the circumference of the wheel to be six yards? In *thirteen minutes* he answered, 59,840 times.

Though these instances, which are well authenticated, are sufficient proofs of Jedediah's astonishing strength of mind, for the further satisfaction of the curious I shall subjoin the following: Being asked, how long after the firing of one of the cannons

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at Retford, the report might be heard at Haughton-Park, the distance being five miles, and supposing the sound to move at the rate of 1142 feet in one second of time; he replied, after about *a quarter of an hour*, in 23 seconds, 7 thirds, and that 46 remained. He was then asked, admit 3,584 brocoli plants are set in rows, four feet asunder, and the plants 7 feet apart, in a rectangular plot of ground, how much land will these plants occupy? In near *half an hour*, he said, 2 acres, 1 rood, 8 perches and a half.

This extraordinary man would stride over a piece of land or a field, and tell the contents of it with as much exactness as if he had measured it by the chain. In this manner he measured the whole lordship of Elmeton\*, of some thousands of acres, belonging to Sir John Rhodes, and brought him the contents, not only in acres, roods, and perches, but even in square inches. After this, he reduced them, for his own amusement, into square hair-breadths, computing about 48 to each side of the inch, which produced such an incomprehensible number as appeared altogether astonishing.

The only objects of Jedediah's curiosity, next to figures, were the king and royal family; and his desire to see them was so strong, that in the be-

\* Elmeton, a small village near Chesterfield, was the place of his nativity.

ginning of spring 1754, he walked up to London for that purpose; but was obliged to return disappointed, as his majesty had removed to Kensington, just as he arrived in town. He was, however, introduced to the Royal Society, whom he called the *Volk of the Sixty Court*. The gentlemen, who were then present, asked him several questions in arithmetic, to prove his abilities, and dismissed him with a handsome gratuity.

During his residence in London he was carried to see the tragedy of King Richard III. performed at Drury-lane play-house; and it was expected that the novelty of every thing in this place, together with the splendour of the surrounding objects, would have fixed him in astonishment, or that his passions would, in some degree, have been roused by the action of the performers, even if he did not fully comprehend the dialogue. But his thoughts were otherwise employed. During the *dances* his attention was engaged in reckoning the *number of steps*. After a fine piece of music, he declared, that the innumerable sounds produced by the instruments perplexed him beyond measure. But he *counted the words uttered by Mr. Garrick*, in the whole course of the entertainment; and affirmed that in this he had perfectly *succeeded*.

Born to no fortune, and brought up to no particular profession, J. Buxton supported himself by  
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the labour of his hands ; and though his talents, had they been properly cultivated, might have qualified him for acting a distinguished part on the theatre of life, he pursued "the noiseless tenor of his way," sufficiently contented if he could gratify the wants of nature, and procure a daily subsistence for himself and family.

If his enjoyments were few, they seem to have been fully equivalent to his wishes. Though favoured by nature in a very singular manner, and though the powers of his mind raised him far above his humble companions, who earned their bread in the like manner, by the sweat of their brow, ambitious thoughts never interrupted his repose ; nor did he, on his return from London, regret the loss of any of those delicacies which he had left behind him. Fully satisfied with his rustic fare, he despised the luxuries of the great ; and while his chief pleasure was to exercise his mind by calculation, he was still of opinion that a slice of rusty bacon afforded the most delicious repast.

It is to such characters as Buxton that the poet Gray alludes, in his Elegy in a Country Church-Yard ; where he says,

"Full many a gem of purest ray serene,  
The dark unfathom'd caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

J. Buxton



J. Buxton was a married man, and had several children. He died in 1778, being about seventy years of age.

When any person asked him to *calculate a question*, he would sit down, take off his old brown hat, and resting upon his stick, which was generally a very crooked one, he would set to work. He mostly wore on his head either a linen or woollen cap, with a handkerchief thrown carelessly round his neck.

V. There is now living at Aberdeen, in Scotland, a gentleman's servant, who, though he is not in the least acquainted with Greek or Latin, upon hearing *eight or ten pages of Homer or Virgil* distinctly read to him, can immediately repeat the whole, without missing a single word. While he attends to the reading, he puts both his hands on his face, and leans upon a table. His judgment is much the same as that of other illiterate persons, who move in the like sphere.

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#### ANECDOTE OF A POPULAR CHARACTER.

A LATE popular character, when very young, was a candidate for Berwick upon Tweed; and, not being returned, preferred a petition to the  
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House of Commons ; retaining a certain eminent counsel with a fee of fifty guineas. Just before this business was about to come into the House, the barrister, who had in the interval changed his political sentiments, sent word he could not possibly plead. On this, the candidate immediately waiting on his advocate, mildly expostulated and remonstrated, but all in vain : he would not by any means consent either to plead, or return the money ; adding, with a sneer of professional insolence, that the law was open, and to that he might have recourse, if he conceived himself injured. “ No, no, sir,” replied his spirited client ; “ I was weak enough to give you a fee, but I am not quite fool enough to go to law with you ; as I perceive that my whole fortune might be wasted in retaining fees alone, before I found one honest barrister to plead for me. I have, therefore, brought my advocate in my pocket !” Then taking out a brace of pistols, he offered one to the astonished counselor ; and protested that, before he quitted the room, he would either have his money or satisfaction ! The money was accordingly returned ; but, losing so able an advocate, the justice of his cause prevented not the failure of his application.

## A PHYSICAL ANECDOTE.

THE late Bonnel Thornton, whose turn for wit and humour was only equalled by the strength of his understanding, used frequently to entertain himself and his friends at the expence of the College of Physicians ; conceiving he had a right, as he was himself bred to the profession of physic. The formal wig worn by his fraternity was frequently the object of his mirth ; and though knowledge and merit could not escape his discernment, one might almost have thought, from his manner of treating the physical wig, that he thought the success of physicians depended on the quantity of hair on the outside of the head, and not on any knowledge or skill within. Mr. Thornton was once confined to his bed by a fever, which greatly alarmed his most intimate friends, who did not conceive he could recover, from the simple medicines he used to lower the fever. They pressed him earnestly, and repeatedly, to call in the assistance of a physician ; and at length they prevailed with him so far, that he declared he would the next day have a consultation, for the satisfaction of his friends. They were happy at this declaration, and determined to return at the time appointed for the consultation, that they might be certain that their friend Thornton did not omit any

any circumstance which might be necessary for the doctors to know ; and particularly to inform them what little faith their patient had in the art, that they might be the more earnest in recommending a due observance of their regimen. The friends attended accordingly the next day, and found Mr. Thornton sitting up in his bed, with his feet curtains open, and *looking gravely at three tye-wigs, placed in order upon blocks between the bed-posts.* “What is the meaning of this ?” cried the friends. “This is the *consultation of physicians,*” answered Mr. Thornton, “you made me promise to have ; and you see I have kept my word.”—“How can you be merry,” cried one of the company, “on such an occasion ? You are sensible of your danger, and are sporting with your life.”—“I beg your pardon,” returned Thornton ; “I know what I am about. It is allowed to be more than an even chance against a patient when he calls in a consultation of the periwig-pated fraternity ; I am willing to lessen the hazard, by taking the assistance of so much of the doctor as may do me good, and avoiding that which alone occasions the danger.”—“How is that ?” cries the friend. “The sight of the doctor,” answered Thornton, “has, I am persuaded, cured many a patient : this I have completed in the three figures before me : the danger lies alone in the doctor’s physic ; this I avoid



I avoid by the present consultation. Make yourselves easy, my friends: *Nature is the best physician*, and she works with very few medicines; the assistance she wants I shall give, and save my fees and my life." The friends were not satisfied: but in a few days Bonnel Thornton recovered, and for years afterwards joined with them in laughing at his consultation of *physicians*.

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### A CURIOUS ANECDOTE.

AN old gentleman having occasion for a footman, desired his nephew to look out for one; and as he could not find any other whom he thought would suit him, he desired his own to hire himself to his uncle. The man, who revered his young master, reluctantly quitted him; but being persuaded it would be for his advantage, he repaired to the old gentleman, who being confident that his nephew would not recommend him an improper person, only asked him, if he understood *sequences*. "I do not know, sir," replied the man; "but if you will be pleased to explain yourself, I hope I shall be able to give you satisfaction."—"I mean," said the old gentleman, "that when I order you to lay the cloth, you should understand by it all

all the things connected with it, as the knives, forks, salt, spoons, &c. &c. And so upon all occasions, not to do barely what you are bid, by word of mouth, but to think of the *con-sequences*, *sequences* or dependencies of one thing upon another."

The man assured him that he had not the least doubt of pleasing him: accordingly he was hired, and for some time they agreed perfectly well; but at last his master finding himself suddenly ill, one morning ordered him to fetch a nurse as soon as possible. Instead of returning with speed, he was absent for several hours; and the moment he came into his master's presence, he severely reprimanded him for having staid so long away, when he had sent him on business that required dispatch. The arch fellow waited till the old gentleman's passion was abated, and then proceeded to justify his conduct in the following manner: "That he went and found the nurse, who was below: that thinking the *consequence* of a nurse might be an apothecary, he had been for one, who was also below: that knowing a doctor always followed an apothecary, he had likewise fetched a physician, who was in waiting. A surgeon was often, he said, the *sequence* to a doctor, and an undertaker the *consequence* of all: he had therefore brought them, and hoped he had thoroughly understood his orders."

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The old gentleman was so pleased with the humour of the man, that he ordered him to fetch a lawyer to make a codicil to his will, by which he left him a valuable legacy.

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## SINGULAR ANECDOTES.

IN A LETTER TO A FRIEND.

I. **T**HE conduct of those, who give dogs and horses the preference to human animals, is highly culpable. A person in affluence, whose heart would be callous to the distresses of a neighbour and a fellow creature, could not fail of being justly censured; but when that person, deaf to the cries of human misery, shall feed her lap-dog with the choicest viands, she must appear detestable in the eyes of all the world.

I knew a lady who *discharged* a servant for exercising the following piece of cruelty and *fraud* upon *Pompey the Little*. The *wing* of a capon was ordered to be given to the favourite quadruped; but the domestic insulted him with a *leg*. A discovery of this imposition was made, and Tom was instantly turned away, with the following menace or remonstrance: "Have not I repeatedly

edly charged you never to presume to give any thing but white meat to my dear little idol?— Have not you frequently heard me say, that gross food created flatulencies in his delicate stomach? You know not the sufferings which your audacity may have brought upon my poor angel! Prepare this moment for your departure from my house. I would not keep such a monster for the universe; and, to teach you better behaviour for the future, this circumstance shall not be suppressed, if I should be applied to for your character.”

II. Some ladies have even put on *sables* for the loss of a favourite of the *canine race*, and for a time have been inconsolable. The corpse has been suffered to remain in the house for at least a week before the interment; during which time no visits were received and paid, and the undertaker made all the necessary preparations for a pompous funeral. It sometimes happens, indeed, that the body is permitted to *lie in state*, in an apartment hung with mourning and solemn trappings for that purpose.

III. We are informed in Roman story, that the emperor Caligula was extravagantly fond of a particular horse. He *invited* him to supper, fed him with *gilt* barley, and caused wine to be presented to him in vessels of *gold*. He ordered a stable of *marble* to be erected for him, and furnished



nished with an *ivory* manger, covered with high purple, and adorned with a collar of *pearls*. On this horse he also bestowed an elegant *mansion*, magnificently furnished, and provided him with a number of *domestics*, to enable him to entertain his *friends* in the most sumptuous style. He swore by the life and fortune of this animal, made him a priest, and promised to make him a consul ; which promise he perhaps would have performed, had he not been killed, soon after, by Cassius Chæreas, captain of his guards, and other conspirators.

Let it not, however, be imagined, that either the dogs which I have mentioned, or Caligula's horse, should have any blame imputed to them. It does not naturally follow, that, because I treat my dog improperly, all other dogs should suffer by it ; and that a *statute* should therefore be *framed*, which would almost *extirpate* the whole race ; or that, because Caligula's folly was so extravagantly displayed in honour of his horse, all such noble animals should be despised !

## ANECDOTE OF QUEEN CAROLINE.

THE memory of Queen Caroline is revered for the excellence of her domestic character. As a mother she shone in a conspicuous manner, by the attention which she paid to cultivating the dispositions of her children. Of her majesty's superior talent for that tender office, of her adroitness in seizing the happy moment to instil virtuous principles, the following anecdote records an instance, which ought never to be forgotten :

The Princess Royal was accustomed, at going to rest, to employ one of the ladies of the court in reading aloud to her, till she should drop asleep. It happened one evening, that the lady who was appointed to perform this office, being indisposed, could not, without great inconvenience, endure the fatigue of standing ; yet the Princess was inattentive to her situation, and suffered her to continue reading till she fell down in a swoon.

The Queen was informed of this the next morning. Her Majesty said nothing upon the subject ; but at night, when she was in bed, sent for the Princess, and saying that she wished to be lulled to rest, commanded her Royal Highness to read aloud. After some time, the Princess began to be tired of standing, and paused, in hope of receiving an order to seat herself.—“ Proceed,” said her Majesty.

In a short time a second stop seemed to plead for rest.—“Read on,” said the Queen.—Again the Princess stopped; again she received an order to proceed; till at last, faint and breathless, she was forced to complain.—Then did this excellent parent exhort her daughter to forbear indulging herself in ease, while she suffered her attendants to endure unnecessary fatigue.—An illustrious example to mothers, how to create and improve occasions for forming the dispositions of their children.

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#### ANECDOTE OF A LITERARY LADY.

THE celebrated Mrs. Lenox was married at a very early age. Soon after her esteemed production, the *Female Quixote*, was published, she was introduced to Dr. Johnson (accompanied by Mr. Lenox) as a young lady of great literary merit. But nothing could exceed the astonishment of Mrs. Lenox, at the odd manner in which she was received. The Doctor took her on *his knee*, as if a *mere child*; after which he *carried her in his arms* to shew her his library; and, as if he resolved to be uniform in his conduct, sent his servant to a pastry-

pastry-cook, to purchase some cakes for the young lady. Mrs. Lenox found herself greatly embarrassed; but a respect for his character stifled even the idea of resentment, and she preserved an intimacy with him till near the period of his decease.

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### ANECDOTE OF AN AUTHOR.

**F**ANCY, thou most agreeable architect! It is thou that plannest our ideal prospects; it is thou that dost erect our visionary castles: thou formest a Juno, and we embrace a cloud!

A man of great erudition, virtue, and innocency of manners, had so little of the wealth of this world—indeed, was so sunk in poverty—that he tried every laudable means to emerge, and move in a more unconfined circle: but, not being bred up to business, had only his wit to depend on. He therefore sat down; and, by dint of great labour and industry, composed a system of morality, which he conveyed in so pleasing a manner, that it could not fail both to delight and instruct. From this work he derived the greatest hopes of a comfortable subsistence: nor was he, indeed, without secret expectations of obtaining vast riches. He reviewed, with all the pleasures of imagination,

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the various editions it would pass through ; into what several languages it would be translated ; read over and over the more shining passages, till his wife and children were wearied with the repetition ; and, at length, having revised and corrected it to his mind, he offered the precious manuscript to the publishers, not doubting their avidity in ushering to the world his learned lucubrations. But here he found matters did not keep exact pace with the celerity of his imagination : it availed but little that his book was written with perspicuity, conveying the finest sentiments in the purest language ; it would not do. He had no patron to countenance his labours, the authority of whose name might shelter him from the shafts of criticism. This, indeed, was a difficulty he had not foreseen : however, that was at last removed. An encourager of merit, a patron of the arts, deigned to receive him. He presented his book : he was even permitted to sit down.—O happy prospect of future ease and affluence ! A second visit was allowed, to present the dedication.—O golden hopes ! delusive dream ! Will no kind genius whisper in thine ear, that this patron is a mass of arrogance, pride, and vanity ; a dupe to the designing ; a slave to flatterers ; ardent to pass for an artist, and a wit ; impatient of controul, and anxious for applause !

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Perceiving our author attentively viewing his pictures, the noble patron asked his opinion of them. The poor man displayed his judgment by apportioning due praise to the merits of the several masters: but, being directed to a particular portrait, he, with honest truth, reprobated it as unworthy a place among its fellows. Fatal mischance! O ill-timed truth! It was the patron's own performance. He had, however, the prudence to stifle his rage; inwardly despising the author, as wholly ignorant of the art of painting.

Willing still to extort some praise, he now produced various pieces of poetry, the essays of ingenious men: these our author highly extolled. The patron then, with a tremulous hand, presented an *epigram*, telling him to decide freely on its merit. The undesigning man, after a careful perusal, declared it to be totally void of thought, sense, or grammar; adding, that it had *no sting* in its tail. Hapless man! thy fate is decided.

The haughty patron reddened with fury, to find his favourite morceau, the very quintessence of his brain, thus undervalued by a starveling author; and, rising to conduct him to the door—"Pray," said he, "cannot you add one sheet more to your work?"—"I will obey you," replied our submissive author. "Because," returned the patron, "I have been measuring them, and find that an-

other sheet would just do." The astonished man of letters begged to know what he meant by measuring them. To which the chagrined patron sarcastically replied—"There will then be just sufficient to line my great trunk!" And immediately shut the door upon him.

Amazement seized our crest-fallen author; and he found, but much too late, that the *epigram* had, indeed, a *sting in it's tail*.

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## ANECDOTES OF THE AUTHOR OF SIR CHARLES GRANDISON.

COMMUNICATED BY A FRIEND TO LITERATURE.

I. MR. RICHARDSON had not the advantage of a complete education, as the situation and circumstances of his father\* would not allow him to bestow it. Dr. Young, to whom he was recounting the various difficulties he had passed through, asked him, "How he came to be an author?" He answered, "When I was about twelve years of age, I drew up a short character of a certain gentleman in the parish, who was re-

\* A farmer in Derbyshire.

puted a great saint, but of whom I had a very different opinion. The character, it seems, was so exactly drawn, that when it came to be privately handed about among some select friends, every one could discern the features, and appropriate the picture to the true original, though no name was affixed to it. This little success, at first setting out, you will naturally suppose, tempted me at different times to employ my pen yet further in some trivial amusement or other for my own diversion, till at length, though many years after, I sat down to write in good earnest, going upon subjects that took my fancy most, and following the bent of my natural inclination."

II. Dr. Young made this pertinent and just observation, that this man, with the advantages only, or chiefly, of mere nature, improved by a very moderate progress in education, struck out at once, and of his own accord, into a new province of writing, and succeeded therein to admiration. Nay, what is more remarkable, and seldom seen in any other writers, he both began and finished the plan on which he set out, leaving no room for any one after him to make it more complete, or even to come near him; and it is certain, that not one of the various writers, who soon after attempted to imitate him, has any way equalled him, or even come within a thousand paces of him. That



kind of romance was and is peculiarly his own, and seems likely to continue so. "I consider him," said Dr. Young, "as a truly great natural genius; as *great* and *supereminent* in *his way*, as were Shakespeare and Milton in *theirs*."

III. Mr. Shotbolt informed me, that when Mr. Richardson came down to Wellwyn, with the late Speaker Onslow and other friends, to visit Dr. Young, he took up his quarters with Mr. Shotbolt, because there was not room enough at the Doctor's; and that, getting up early, about five o'clock, he wrote *two of the best letters* in Sir Charles Grandison in one or two mornings before breakfast.

Mr. Onslow had a high esteem for him; and not only might, but actually would have promoted him to some honourable and profitable situation at court; but the good man neither desired nor would accept of such posts\*, being much better pleased with his own private way of living.

\* His business being very profitable, and his fortune good.

## A BON MOT.

THE celebrated Malherbe dined one day with the Archbishop of Rouen, who was famous for being a tedious dull preacher. Dinner was scarcely over before Malherbe fell asleep; but was awaked by the prelate, and invited to go and hear him preach. "I beseech your Grace," said Malherbe, "to excuse me; I can sleep exceedingly well where I am."

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## ANECDOTE OF MR. WHITFIELD.

ABOUT thirty years ago, the famous Mr. George Whitfield used annually to visit the city of Edinburgh, and by his popular mode of preaching allured great multitudes, especially of the female sex, to attend his sermons. The great object of his discourses was to rouse them to acts of beneficence; and as he had instituted a charitable seminary at Georgia in Carolina, he was strenuous in his exertions to induce his audience to be liberal in giving alms for the support of the helpless persons he had there collected together. Among his constant hearers was one Mrs. D——, the wife of

a brewer, in a small line of business, in the Grass-market, who had some difficulty to provide funds for carrying on his affairs without embarrassment. He had no time to attend the daily harangues of this ghostly orator; nor was he much pleased with the time his wife spent on these occasions, and far less with the demands she sometimes made upon him for money to be given for charitable purposes. The diversity of opinion between the man and wife sometimes produced family discord; and while the lady believed that the *divine* was little less than an angel from heaven, the husband considered him as no better than a pickpocket, who, under false prettexts, induced simple people to give away to others what was necessary for the subsistence of their families; nor was he, when heated in the contest, and chagrined, at times, from want of money, at all scrupulous in expressing, without reserve, the opinion he entertained of this supposed saint. The wife, who was of a warm disposition, though not destitute of sense, was much irritated at these reflections, and thinking they proceeded entirely from the worldly-mindedness of her husband, felt a strong inclination to indulge her propensity to benevolence by every means that should fall in her way. To get money from her husband avowedly for this purpose, she knew was impossible; but she resolved to take it, when she could find

find an opportunity. While she was in this frame of mind, her husband, one morning, as he sat writing at his desk, was suddenly called away, and intending to return in a very short time, he did not shut his desk. His wife thought this too favourable an opportunity to be omitted; and opening the shuttle where she knew the money was, she found about 25 guineas, which the husband had provided to pay for some barley he had lately bought. From this she took out ten pieces, and left every thing else as before; nor did the husband, on his return, take any notice of it.

She was now very anxious to get this money properly disposed of, and with that view dressed herself in great haste. Having wrapped the pieces in a bit of paper, she took them in her hand to go out; but as she passed a mirror, she observed something about her head-dress that required to be adjusted, and putting the money on a bureau under the mirror, she spent a little time in making the necessary adjustment; and recollecting that she had some directions to give before she went out, she stepped hastily into the kitchen for that purpose, without taking up the money. Just at this nick of time the husband came into the room, and seeing something on the top of the bureau, he took it up to examine it; and finding it to be gold, he immediately conjectured what was the truth.



Without saying a word, however, he took out the guineas, and put an equal number of halfpence in their stead. Having left the paper, to appearance, as he found it, he went out again. The wife, upon hearing her husband go out of the room, was in great fear that he had discovered her treasure, and returned with great anxiety to search for it; but seeing it happily just as she had left it, she hastily snatched it up, without looking at it, and went directly to the lodgings of Mr. Whitfield to dispose of it.

When she arrived, she found him at home—and a happy woman was she! Having introduced herself, by telling him how much she had been benefited by his pious instructions, &c. which he returned with a ready politeness, she expressed her regret that she had it not in her power to be as liberal to his poor orphans as she could wish; but she hoped he would accept in good part the mite she could afford to offer him, on their account; and with many professions of a charitable disposition, and thanks for the happiness she had derived from attending his discourses, she put the money into his hands, and took her leave. Mr. Whitfield, in the mean time, putting the money into his pocket without looking at it, made proper acknowledgments to her, and waited on her to the door.

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He was no sooner, however, alone, than he took it out to examine the contents, and finding it only *copper*, and comparing the sum with the appearance of the person who gave it, he instantly imagined it must have been given with an intention to affront him ; and with this prepossession on his mind, he hastily opened the door, and called the lady back. This summons she quickly obeyed. On her return, Mr. Whitfield, assuming a grave tone and stern manner, told her that he did not expect she could have had the presumption to offer to affront him ; and, holding out the halfpence, asked what she could mean by offering him such a paltry trifle as that. The lady, who was very certain she had put gold into the paper, and recollecting that she had often heard him called a cheat and an impostor, immediately concluded that he himself had put the halfpence in place of the gold, and made use of that pretext to extort more from her ; and fell upon him most cruelly, telling him, she had often heard him called a swindler and a rascal, but till now she had never believed it. She was certain she had given him ten guineas out of her hands, and now he pretended he had got only as many halfpence ; nor did she leave him till she had given him a very full *complement* of abuse. She then went home as fast as she could ; and had a much better opinion of her husband's discernment

and sagacity ever afterwards. He kept his secret, and till her dying day she made a good wife to him, nor did she ever again go after field-preachers of any sort.

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### ANECDOTE OF THE DUKE OF BEDFORD.

AS the late Duke of Bedford was one day on horseback, not far from Wooburn Abbey, in company with some gentlemen, his Grace observed four labourers making a hearty meal in the open field. Struck with a sudden whim, he rode up to the honest rustics, and asked them if they thought themselves perfectly happy. Three of them replied that, confining their wants to what God pleased to send them, they had not a wish in the world. But the fourth frankly confessed, that one thing was wanting to his felicity; namely, the recovery of a spot of ground, a house, and a mill, which had been in the possession of his family for a long succession of years, and which his father had imprudently disposed of. "And if you had this inheritance," said the Duke, "would you then be fully contented?"—"As much so," replied the rustic,

rustic, "as it is possible for man to be!"—"What is it worth?" resumed his Grace. "I could purchase it," returned the countryman, "for ninety guineas."—"Let this honest fellow have to that amount," said the Duke, returning to his steward; "I shall then have the satisfaction to reflect that I have at least rendered one man happy."

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#### ANECDOTE OF A JEW.

NOT long since a Jew came to the Court of King's Bench, to justify a bail for 1800 l. When the usual question was asked him—if he was worth 1800 l. after all his debts were paid, he replied—"My lords, upon my vord, it is a very great sum; and as I am not really worth *de half*, I will not justify, my lords, for it; but, as *de attorney here* did give me a *twenty pound bank-note* to justify, what would your lordships *have me to do* with the *monies*? The Earl of Mansfield, who seemed struck with the answer, immediately replied—"You are an honest Jew, and I would advise you by all means to keep the note:" which *Mordecai Israel* accordingly did; and, as his lordship was going out of the court, the *Kraelite*, with many bows and



and scrapes, said—"I humbly tank your lordship; for you are the *first* who ever called me an *honest Jew*."

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### MISCELLANEOUS ANECDOTES.

I. **A** GASCON officer went to M. Desmarets, the then minister of state in France, for the first payments of a pension that had been granted him by the king: but the minister, who knew the state poverty, refused to pay it: upon which the Gascon shewed his brevet. "Pshaw, fir," said the minister, "your brevet is an *old song*." Away went the Gascon into the king's presence, taking care to be noticed, with his brevet in his hand, looking earnestly at it, and humming first one air, and then another, and shaking his head between each, as much as to say, "No, that won't do!" The king presently asked what he was about.—"May it please your Majesty," said the officer, "I have been to M. Desmarets to demand payment of the pension your Majesty was pleased to grant me, and he has informed me your Majesty's brevet is nothing but an old song; at present I am trying what *tune it will go to*." The king could not

not forbear laughing at the Gascon's manner and wit, and ordered the money to be paid.

II. Dr. Roger Long, the famous astronomer, walking one dark evening with Mr. Bonfoy in Cambridge, and the latter coming to a short post fixed in the pavement, which in the earnestness of conversation he took to be a boy standing in his way, said hastily—"Get out of my way, boy!"—"That boy, Sir," said the doctor very calmly, "is a *post-boy*, who never turns out of *his way* for "any body."

III. Charles I. having pardoned some gentlemen, who had considerably prejudiced his interest in South Wales, the Marquis of Worcester told him, "That was the way to gain the kingdom of Heaven, but not *his* kingdom on *earth*. He would often rally his majesty by quotations from the old poets, and particularly would repeat these lines from Chaucer—

"A king can kill, a king can save ;

"A king can make a lord—a knave !"

IV. Two monks applied to William Rufus, king of England, to purchase an abbot's place ; and they both strove to outvie each other in the largeness of their offers. A third monk, as it happened, was present ; who, observing a strict silence, the king said to him, as if to encourage the best bidder—"And what wilt thou give for  
the

the place ?” “Not a penny, answered he ; for it is against my conscience.” On which Rufus replied, “Then thou of the three best deservest the preference, and thou shalt have it !”

V. A patriotic candidate applied to a yeoman of a certain county for his vote, promising to exert his influence to turn out the ministry, and procure a fresh set. “Then I won’t vote for you,” cried the farmer. “Why not ?” said the patriot ; “I thought you was a friend to your country.”—“So I am,” replied the yeoman ; “and for that reason I am not for a change in the ministry. I know well enough how it is with my hogs ; when I buy them in lean, they eat most voraciously ; but when they have once got a little fat, the keeping them is not near so expensive : so that I am for keeping the present set, as they will *devour much less* than a new one.”

VI. Louis XIV. who loved a concise style, met on the road, as he was travelling into the country, a priest who was riding post ; and, ordering him to stop, asked hastily—“Whence come you ?—Where are going ?—What do you want ?” The other, who perfectly well knew the king’s disposition, instantly replied—“From Bruges—To Paris—A benefice !”—“You shall have it,” replied the king ; and in a few days presented him to a valuable living.

VII. Charles

VII. Charles XII. of Sweden, going one morning into the house of his chancellor Mullern, who was asleep, ordered his attendants not to disturb him, choosing rather to wait in the anti-chamber, where there was a large fire in the chimney, and near it several pairs of choice shoes, which he took up, threw into the fire, and then went away. When the chancellor awoke, he perceived the smell of the burnt leather; and being told the occasion of it, he exclaimed, "What a strange king! that would have his *chancellor always booted!*"

VIII. The Abbé Regnier, secretary to the French Academy, was one day making a collection of half a guinea from each member; and, not observing when the president, who was a very avaricious man, dropped his half a guinea in, presented him the hat a second time. The president, with some warmth, declared he had paid; and the Abbé replied, "I believe you, Sir, though I did not see it." Fontenelle, who was present, immediately said, "Now I *saw it*, but do not *believe it.*"

IX. The Duke de Roquelaure, who was himself a very *ordinary* man, fell in company with another still *more* ordinary, lately come from a distant part of the kingdom to Versailles, to solicit something from Louis XIV. The Duke, who  
had



had great interest at court, presented him to the King himself, as a person to whom he had exceeding great obligations ; and the petition was accordingly granted. His Majesty then asked his Grace what were the vast obligations he had to that person. The Duke seemed surprised, and said they were so evident that they were written in each of their faces. "How so?" replied the King. "I believe, and please your Majesty," said the Duke, "were it not for that worthy gentleman, no one will deny that I should have been the *ugliest* man in your Majesty's dominions."

X. The late king of Prussia was one day alone in his little chamber at Sans Souci ; before the open window was a casket full of parcels of ducats. He slumbered, and of course did not see one of his lacqueys, who at that moment passed under the window, and, seeing the King asleep, took without ceremony a parcel of ducats ; but Frederic soon perceived that this parcel was missing. He called one of the hussars of his chamber, and said to him, "There is a parcel of these ducats wanting, and I must learn who has stolen it." The hussar, in a great fright, assured the King that he knew nothing of it, and that his Majesty was perhaps mistaken, for it appeared impossible that these ducats could be stolen in his own presence. "If you cannot," answered the King, "name the thief,

thief, I shall render you responsible for the robbery," The poor hussar, in great consternation, represented again to the King that he could not answer for what passed in his apartment when he was not there. "I am not unjust," said Frederic; "but you must know your comrades, and know if there be a rogue among them." The hussar immediately enquired among the domestics to discover the thief, and succeeded. The King summoned the knave to his chamber, and said to him, "You rogue, you have stolen a parcel of ducats: hold, here is another of equal value; *run, leave my house and this country as quickly as you can; lose no time, for if they catch you, you will infallibly be hanged.*"

XI. The following anecdote helps to prove, that, even among the present Greeks, in the gloomy day of servitude, the remembrance of their ancient glory is not totally extinct.

When the late Mr. Anson (Lord Anson's brother) was upon his travels in the East, he hired a vessel to visit the isle of Tenedos. His pilot, an old Greek, as they were sailing along, said with some satisfaction, "There it was our fleet lay!" Mr. Anson demanded "What fleet?"—"What fleet! replied the old man, a little piqued at the question; "why, our Grecian fleet at the siege of Troy."

XII. A person

XII. A person was regretting, one day, before the present Emperor of Germany, when he was grand duke of Tuscany, that his territories were not more extensive. "Alas!" cried he, "they contain but too many who are wretched."

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### A LUDICROUS ANECDOTE.

THE following whimsical circumstance lately occurred at the funeral of a comedian, in the North of England.—His brothers of the *sock* and *buskin*, willing to pay the last duties to their deceased companion, agreed to follow the body to the grave: but as they were not all possessed of mourning, some of them borrowed of the town's people; among the rest, the chief mourner obtained a black coat of a shoemaker. But as the procession moved past honest Crispin's house, a large *dog* (attracted no doubt by the well-known scent of his master's coat) absolutely seized the poor player by the shirt, and would not suffer him to proceed an inch farther.—The funeral was obliged to move on without him, and the solemnity of so *tragical* an event was instantly changed to *comedy*. Even the clergyman forgot his gravity, and the whole cavalcade became "*Merry Mourners*."

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## A CHARACTERISTIC ANECDOTE.

RELATED BY MR. LEDYARD.

MR. LEDYARD, a native of America, who had an irresistible propensity to explore unknown countries, went round the world with Captain Cooke.—Afterwards he meant to go through Russia into North America, to traverse the whole of that great continent, from west to east. On this expedition he set out with no more than ten guineas in his pocket. From Stockholm, he meant to cross the Gulf of Bothnia on the *ice*; but when he came near the middle, finding it not frozen, he was obliged to return, and went round by the head of that great sea, and passing through Finland, in the depth of winter, arrived at Petersburg.—From thence he went to Siberia, as far as Kamschatka, on foot; but finding the passage across to America shut up with ice, he was forced to return to *Yakutz*.—Here he was taken up by order of the Empress of Russia; and, without any reason given, was hurried away to the confines of Poland, where he was dismissed, with an order not to return into Russia. He arrived in Britain just at the time that the association for making discoveries in Africa were looking out for a proper person to undertake these inquiries.

Mr. Led-



Mr. Ledyard was immediately applied to, who gladly undertook the task. The particular enterprise allotted to him was, to penetrate through Egypt into Sennaar; and from thence to try to explore a way westward towards the river Niger, and make what discoveries he could. The arduousness of the task did not make him hesitate one moment. He set out on the expedition with alacrity, and reached Cairo in Egypt without any cross accident. Here he remained some time, making inquiries concerning the countries he was about to explore, and preparations for his journey. But unexpected delays intervening, he was seized with a bilious complaint, which carried him off in the end of the year 1788, in Cairo, where he was decently interred in the neighbourhood of such of the English as had ended their days in that capital.

The following characteristic anecdote is no less beautiful than just. "I have always remarked," said this careful observer of manners, "that women in all countries are civil, obliging, tender, and humane: that they are inclined to be gay and cheerful, timorous and modest; and that they do not hesitate, like men, to perform a generous action. Not haughty, not arrogant, nor supercilious, they are full of courtesy, and fond of society: more liable, in general, to err than man; but in  
general

general, also, more virtuous, and performing more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering through the *barren-plains of inhospitable Denmark*, through *honest Sweden*, and *frozen Lapland*, *rude* and *churlish Finland*, *unprincipled Russia*, and the *widespread regions of the wandering Tartar*, if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue (so worthy of the appellation of benevolence), their actions have been performed in so free, and so kind a manner, that if I was dry, I drank the sweetest draught, and if hungry, I ate the coarse morsel with a double relish."

What a beautiful eulogium! and how justly due!

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#### CURIOUS BONS MOTS AND MAXIMS.

I. QUEEN Caroline, mentioning to the Earl of Chesterfield a design of shutting up St. James's Park, and of converting it into a garden, asked

him what it might probably cost. "Only THREE CROWNS," replied the Earl.

II. He, who in the same given time can produce more than many others, has *vigour*; he, who can produce more and better, has *talents*; he, who can produce what none else can, has *genius*.

III. The creditor, whose appearance gladdens the heart of a debtor, may hold his head in *sunbeams*, and his foot on *storms*.

IV. A noble lord observing to his friend at the late exhibition of paintings at Somerset House, that Sir Joshua Reynolds was unquestionably the greatest painter now living: "True, my lord," replied the gentleman; "let who will cut a figure on canvas, Sir Joshua is sure to come off with *flying colours*."

V. He knows nothing of men, who expects to convince a determined *party-man*; and he is but little acquainted with the world, who despairs of the *final impartiality* of the public.

VI. The Earl of Caernarvon, in the reign of King James I. being at dinner, one day, at the house of his father-in-law; a physician, either belonging to, or of the acquaintance of the family, gave the noble Earl the lie direct. The company present appeared in the utmost astonishment at the impudence of this son of Esculapius but the Earl very calmly replied, "I will take the *lie*, but I will

will never take *physic* of him : he may speak what does not *become him* ; I will not do what is *unworthy of me* !”

VII. The *rapid*, who can bear the *slow* with patience, can bear *all injuries*.

VIII. The Duke of Newcastle being one day engaged in conversation with the late witty author of *Tristram Shandy*, and observing that men of genius were unfit to be employed, being generally incapable of business ; the wit sarcastically replied—“ They are not incapable, my lord duke, but above it ; a sprightly, generous horse is able to carry a pack-saddle as well as an ass, but he is *too good* to be put to the *drudgery*.”

IX. Mr. De Lagny, of the Academy of Sciences at Paris, who was a great calculator, having become insensible in his last illness, M. Maupertuis approached his bed, and endeavoured to rouse him a little, by calling out, “ Mr. Lagny, what is the square of twelve ? ” — “ An hundred and forty-four ! ” replied Mr. Lagny, and soon after expired. So true is it, that people generally retain, to the last moment, whatever predominant passion marked the tenor of their lives.

X. The poor, who envies not the rich, who pities his companions of poverty, and can *spare* something for him that is *still poorer*, is, in the realms of *humanity*, a *king of kings*.

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XI. Gro-



XI. Grothusen, the favourite and treasurer of Charles XII. of Sweden, was the dispenser of his liberalities; a man who, contrary to the custom of persons in such stations, was as much pleased with giving as his master. He brought him one day an account of sixty thousand crowns in two lines: "Ten thousand given to the Swedes and Janissaries, by the generous orders of his Majesty; fifty thousand—spent by myself."

XII. Three days of uninterrupted company in a *vehicle* will make you better acquainted with another, than *one hour's* conversation with him every day for *three years*.

XIII. A late celebrated Irish counsellor, as remarkable for his brogue as for his bon-mots, being retained against a young officer, who was indicted for a very gross assault, opened the cause in the following manner: "My lord, I am counsel for the crown; and I am first to acquaint your lordship, that this soldier——" "Stop, sir!" said the military hero: "I would have you know, sir, *I am an officer.*"—"O sir, I beg your pardon," says the counsellor, very dryly: why, then, my lord, to speak more correctly, *this officer, who is no soldier!*"

XIV. The poet, who composes not before the moment of *inspiration*, and, as that leaves him,  
*ceases*

~~transfer~~—composes, and he alone, for *all men, all classes, all ages.*

XV. A negro in the island of St. Kitt's had so cruel a master, that he dreaded the very sight of him. After exercising a variety of tyrannical acts among his slaves, the planter at last died, and left his son heir to his estates. Some time after his death, a gentleman meeting the negro, asked him how his master behaved: "I suppose," said he, "he's a chip of the old block."—"No, no," says the negro, "master be all block himself."

XVI. Genius always gives its best at *first*, prudence at *last*.

XVII. If you mean to be loved, give more than what is *asked*; but not more than what is *wanted*; and ask less than what is *expected*.

XVIII. A late chancellor of the exchequer, who lived in the house at present occupied by Mr. Pitt, and which belongs to that office, on quitting it after his dismission, protested he would never again live in a *house of office*!

XIX. Mahmoud, who conquered Persia and India towards the end of the tenth century, was a Tartar. He is hardly known at present in the western world, except by the answer of a poor woman, who applied to him in India, for justice against a person who had robbed and murdered her son in the province of Yrac in Persia. "How would

; *booming*

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you

you have me do justice at such a distance?" said the Sultan. "Why then," replied the mother, "did you *conquer*, when you could not *govern* us?"

XX. If you ask me\* which is the real hereditary sin of human nature, do you imagine I shall answer, pride, or luxury, or ambition, or egotism? No; I shall say *indolence*:—he who *conquers indolence*, will conquer all the rest.

XXI. The Marquis of Worcester was a friend of Charles I. of England. When a musquet-ball, at the siege of Ragland, glancing on a marble pillar in the withdrawing-room, where this lord used to divert his friends, hit his head, and fell flat on the ground, he said, "That he was flattered to have a good *head-piece* in his younger days; but he was certain, that, in his old age, he had one which was *musquet-proof*."

Being told, when far advanced in years, that he should be buried at Windsor, he replied, "Then shall I take a better castle when dead, than ever I lost when alive."

XXII. A man who had but *one eye*, met early in the morning a person who had a *crooked back*: "Friend," said he, "you are *loaded* betimes."—"True," replied the other, "it must be early,

\* Lavater.

indeed;

indeed; for I see you have got but *one* of your *windows* open."

XXIII. Questions to no purpose, questions quicker than answers can be given, questions after things that interest him not, *mark an idiot*.

XXIV. Mr. Fox having applied to a shopkeeper in Westminster for his vote and interest, the man produced a halter, with which he said he was ready to oblige him. The orator, without hesitation, replied—"I return you thanks, my friend, for your very polite offer; but I should be sorry to deprive you of so valuable a family-piece."

XXV. He submits to be seen through a *microscope*, who suffers himself to be taken in a fit of passion.

XXVI. A certain member of parliament having heard many speeches in the house, to the great applause of the speakers, grew ambitious of rising to rival glory by his oratory; and accordingly watched for a favourable opportunity to open. At length an occasion presented itself. It was on a motion that was made in the house for enforcing the execution of some statutes. Upon this public-spirited motion, the orator in embryo rose solemnly up, and after giving three loud hems, spoke as follows: "Mr. Speaker, have we laws, or have we not laws? If we have laws, and they are not observed, to what end were those laws made?"



Having thus expressed himself, he sat down, his *chest heaving* high with *conscious* importance ; when another member rose up, and delivered his thoughts in these words : “ Mr. Speaker, did the honourable gentleman who spoke last, speak to the purpose, or not to the purpose ? If he did not speak to the purpose, to what purpose did he speak ? ” Which set the house in such a fit of laughter, as discouraged the young orator from ever again attempting to speak.

XXVII. You never saw a vulgar character *disinterestedly* sensible of the *value* of time.

XXVIII. The great Henry IV. of France being asked by one of his haughty favourites, why his Majesty gave himself the trouble to return the salutes of so many beggars, who made their obedience to him in the streets, instantly replied—“ Because I wish not to see the beggars in my streets exceed their sovereign in politeness.”

XXIX. Keep him at least three paces distant, who hates *music* and the *laugh* of a child.

XXX. Mr. Fox, on his late canvas, having accosted a tradesman, whom he solicited for his vote ; the blunt elector replied—“ I cannot give you my support ; I admire your abilities, but abominate your principles ! ” Mr. Fox instantly retorted—“ My friend, I applaud your sincerity, but abominate your manners ! ”

XXXI.

XXXI. What is a man's ruling passion, and the ultimate end of his wishes? Either that which on every occasion he communicates with the most unrestrained cordiality, or hides from every profane eye and ear with mysterious awe; to which he makes every other thing a mere appendix;—the vortex, the centre, the comparative point from which he sets out, on which he fixes, and to which he irresistibly returns;—that which he rescues from the gripe of danger with equal anxiety and boldness.

The story of the painter and the prince is well known. In order to get the best piece in the artist's collection, the prince ordered Fire to be cried in the neighbourhood. At the first noise the artist abruptly left the prince, and seized his darling—his *Titian*. The alarm proved a false one, but the object of purchase was fixed. The application is easy. Of thousands it may be decided, what loss, or what gain, would affect them most. And suppose we cannot *pronounce* on others, may we not *determine* on ourselves?

XXXII. An apothecary who used to value himself on his skill in the nature of drugs, asserted in a company of physicians, that all bitter things were hot. "No," said a gentleman present, "there is one of a very different quality, I am sure; and that is, a bitter cold day."

XXXIII. A French ambassador at the court of the famous Queen Christina, after having seen the best part of her kingdom, being asked by her Majesty how he liked poor Sweden, replied—"Aye, poor Sweden! indeed, madam; for, upon mine honour, if the whole country were mine, I would give *every inch* of it for a *farm* in France or England."

XXXIV. He has the stamp of a great soul, who hides his *deepest grief* from the friend whom he might trust even with the communication of *vices*.

XXXV. He has *convivial talents* who makes the *eater* forget his *meal*; and he has oratory who ravishes his *hearers*, whilst he *forgets* himself.

XXXVI. The Marchioness de Sevigné was one of the finest women in France. One day the celebrated Menage had hold of one of this lady's hands between his; and, on her drawing it away, M. Pelletier, who stood by, said to Menage—"That is the *finest work* which ever came from *your hands*."

XXXVII. An officer of a disbanded regiment, applying to the paymaster of the forces for his arrears, told him that he was in the most extreme want, and on the point of dying with hunger. The treasurer, seeing him of a jovial and ruddy aspect, told him that his countenance belied his  
com-

complaint. "For Heaven's sake, my lord," replied the officer, "do not mistake: the visage you see is not *mine*, but my *landlady's*; for she has fed me on *credit* for above a twelvemonth."

XXXVIII. Take here the grand secret—if not of pleasing all, yet of displeasing none—Court *mediocrity*, avoid *originality*, and sacrifice to *fashion*.

XXXIX. Scotus (or as we should now style him, Scot), one of the school-men, a man greatly renowned for his learning in the dark age when he flourished, dining at the table of Charles the Bald, the Emperor, and King of France, and behaving in a slovenly way, as he usually did in his cell at college, the Emperor, sitting opposite, jocosely asked him, what difference there was between a Scot and a Sot? To which the latter very bluntly replied—"Only the breadth of the table."

XL. There is no instance of a miser becoming a prodigal, without losing *his intellect*; but there are thousands of prodigals becoming misers. If, therefore, your turn be *profuse*, nothing is so much to be avoided as *avarice*; and if you be a *miser*, procure a physician who can cure an *irremediable* disorder.



## ANECDOTE OF THE PRESENT KING OF FRANCE.

NOT long ago, in the course of conversation with some of his courtiers on the present situation of affairs in France, Louis thus expressed himself—"I forgive them all the *harm* they have done to *myself*; but I cannot forget how they have treated *my people* :—had the *wicked men* concerted measures with me, we should now be all *happy* and *free*."

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## ANECDOTES OF DORION, A CELEBRATED WIT.

DORION is mentioned by Plutarch as a flute-player, who had made several changes in the music of his time, and who was head of a sect of performers, that militated against another sect of practical musicians, of which Antigenides was the chief; a proof that these two masters were contemporaries and rivals. Dorion, though much celebrated as a great musician and poet by Athenæus, is better known to posterity as a man of wit and humour.

humour. Both his music and poetry are lost : however, many of his pleasantries are preserved.

Supping one night with Nicoereon, in the island of Cyprus, and admiring a rich gold cup that was placed on the side-board—"The goldsmith will make you just such another," replied the prince, "whenever you please!"—"He will obey *your* orders much better than *mine*, sir," said Dorion ; "so let *me* have *that*, and do *you* bespeak *another*!"

The remark of Athenæus upon this reply is, that Dorion acted against the proverb ; which says, that—

"To flute-players Nature gave brains, there's no doubt ;

"But, alas! 'tis in vain, for they soon blow them out."

On hearing the description of a tempest, in the Nauplius of Timotheus, Dorion said he had seen a much better in a *boiling cauldron*.

Having lost a large shoe at a banquet, which he wore on account of his foot being violently swelled by the gout—"The only harm I with the thief," said he, "is, that *my shoe* may fit him."

This, it may be observed, would be a strange accident at a modern feast ; but will not appear extraordinary, when we consider that it was then

the custom to eat in a reclining posture ; and that all the guests *pulled off* their shoes, that the *couches* might not be *dirtied*.

The wit and talents of Dorion made amends for his epicurism, and he was a welcome guest wherever he went. Philip of Macedon, in order to enliven his parties of pleasure, and ensure mirth and conviviality, used frequently to invite him, with Aristonicus the citharist.

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#### ANECDOTE OF MR. ERSKINE.

THE following declaration of Mr. Erskine, in a late speech on the rights of juries, deserves the attention and imitation of all.—“ It was the first command,” said he, “ and counsel to my youth, always to do what my conscience told me to be my duty, and to leave the consequences to God. I shall carry with me the memory, and I hope the practice of this parental lesson to the grave. I have hitherto followed it, and have no reason to complain that the adherence to it has been even a temporal sacrifice ; I have found it, on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children.”

ANEC-

## ANECDOTE CONCERNING THE ORIGIN OF HEALTH-DRINKING.

THE origin of health-drinking took its rise from the time of the Danes being in this island; when it was customary with them, whilst an Englishman was drinking, to take that opportunity of stabbing him. To guard against this Danish treachery, the English entered into a combination, to be mutual pledges of security to each other whilst drinking. When, therefore, an Englishman, at that period, drank to his friend, his tacit language was—"Sir, I am afraid that some malicious Dane will stab me, or cut my throat, whilst I am drinking; I beg the favour of you to watch carefully, that I may drink in safety." To which his friend was supposed to answer—"Sir I will pledge you, and be your surety." He then replied, "I am much obliged to you, sir;—*your health*, that you may live till I have done drinking, and save me from his wicked intentions."

BON



## BON MOT OF ERASMUS.

ERASMUS, who was of a sickly constitution, and had therefore obtained a dispensation for eating of flesh in times of abstinence, being reproached by the pope for not observing Lent—"I assure your holiness," said he, "that my heart is a *Catholic* one; but I must confess I have a *Lutheran* stomach."

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## ANECDOTE CONCERNING THE FATAL EFFECTS OF GAMING.

NOT many years ago the untimely death of two young gentlemen was occasioned by a fatal propensity to gaming, which they practised against the advice of friends, the knowledge of experience, and even the conviction of their own minds.

These unhappy youths were the sons of a gentleman in the West, whose name was Hargrave. Educated by their parents with tenderness and attention, they grew up the admiration of their friends. They were the companions of the virtuous, whose society they courted, and by whom they

they were beloved. Their father's fortune was scanty, yet sufficient to furnish them with the means of polite education; and it was his constant study to instruct them in virtuous principles, and to teach them to set a value on piety as their best possession. Such instructions were not lost upon them. Their parents lived to see them tread the steps of true goodness, and they fondly hoped they never would stray from the path of real happiness.

But vain and delusory are the hopes of parents. The morning of their children's existence arose with brightness, and bade fair for a day of serenity. Their youth passed on, and every day was remembered with pleasure. Their dispositions were amiable as their persons. Their sensibility forbade all fears of declension; and it was with confidence that their parents sent them from under their inspection, to pursue their studies at a distant university.

Youth, liveliness of temper, and ingenuity of mind, pointed them out as the proper objects of a gamester's attention. One Leeson was at this time the main support of the profession of gaming, and ever watchful to seduce the unwary. His person, wit, and accomplishments recommended him to public notice. He had studied human nature with no other intention but to prey on its weaknesses,

weaknesses, and he well knew when to take an opportunity to insinuate his pernicious principles. The young Hargraves soon became acquainted with Leeson. They were charmed with his vivacity, and seduced by his persuasion into gaming. At first he practised the usual arts, allowing them to win; which more and more led them on, until, at length, they lost all they were possessed of, and after extorting as much money from their father, under false pretences, as he could possibly spare, they were reduced to the necessity of subsisting on the chance of that employment, which had already stript them of every shilling they possessed.

Had the loss of fortune been the only consequence, frugality and abstinence from the company into which they had been introduced might have retrieved, or at least lessened their misfortune. But they had lost that which can seldom be recalled; they lost the spotless purity of their minds; they scarcely ever recollected the principles of their early education. The sensibilities of love and friendship were no longer felt. Avarice, envy, and rancour were now the leading passions, as they are the natural consequences of gaming. The distresses into which they were from time to time plunged, they did not seek to alleviate by sobriety, and attention to duty. As their expences multi-

multiplied, they found it necessary to have recourse to other means than formerly : their father might weep over their infatuation, but he could no longer supply their wants. The friends (as they were wont to call them) who had profited by their folly, refused to contribute any assistance. The gaming-table was their only place of refuge ; but, ignorant of the tricks of sharpers, they found that their success here was but temporary, and only served to chain them down to a torture of which they began to have the most alarming apprehensions.

An offer was made by an opulent relation, to purchase a commission in a regiment destined for foreign service. This was represented to them by their parent, and the eldest accepted the offer, while the other agreed to apply to the study of commerce in the house of an eminent merchant in London, to which they now removed; and their parents rejoiced at their departure from a place in which their fondest hopes had been so sadly disappointed.

Happy had it been, if their follies had now ended ; if they had profited by their experience, dear-bought as it was, and been reclaimed from vicious indulgences. But the company they fell into in London, a place to which they were before strangers, added to their imprudence. In a short



short time, by the common transitions of the life of a gamester, they were reduced to the greatest distress. To complete all, when they found themselves beyond all hopes of retrieving circumstances, they took the desperate resolution of going on the highway, determined to plunder or die in the attempt. They carried their purpose into execution; weary of life, they also resolved that if there should be danger of detection, to rid themselves of it by pistol or poison. If they succeeded, they were to leave off the pernicious practice of gaming, and amend that life which in its present state was a burthen. Such is the sophistry with which a gamester grown desperate amuses his mind.

They disguised themselves in coarse great-coats, and in one fatal evening set out towards a public road. Observing a post-chaise, they rode up to it, and commanded the postillion to stop, which he refused; and while they threatened him, a voice which they were well acquainted with, cried out from the carriage, "My son, my son!" But it was too late. The eldest of them had fired at the postillion, and the ball missing him, mortally wounded the gentleman in the carriage, who was no other than their own father! The other, who had not heard the voice, rode up to door of the chaise, and

was

was about to discharge his pistol, when he perceived his father almost dead.

Horror seized upon them; they uttered the bitterest execrations against themselves, cursing the hour in which they were born, and the wretches who had undone them. Stripping off their disguise, and retiring into a neighbouring field, the one swallowed poison, and was almost instantly dead, while the other finished his miserable life by a pistol.

The postillion seeing some passengers come up, implored their assistance in apprehending the murderers. They found the one already dead: the other lived just to mention the particulars of their story, and then expired in great agonies. The good old man had died while they were in pursuit of his sons. He departed first, as if to plead for mercy to his unhappy sons at the tribunal of Heaven, before which they were soon to appear.

# ANECDOTE OF THE PRESENT DUKE OF NORFOLK.

SOME months ago, a worthy old clergyman in Cumberland, who had brought up a large family on 70 l. a year, being informed of the death of his rector, was advised to come to town, and apply to the BISHOP of LONDON, in whose gift the living was, for the next presentation. He followed the advice, and was directed to his lordship's house, in St. James's-square. By mistake, he knocked at the next door, which is the Duke of NORFOLK's; and enquiring of the servant if his master was at home, received an answer in the affirmative, but that he was then engaged. The old gentleman requested the servant to go up, and intreat his master to be at home to him, as his business was of much consequence. The Duke, with that urbanity which distinguishes him, on being informed a respectable looking old clergyman wished to speak to him, desired him to be introduced, and begged to know the occasion of his visit. "My lord," said the old gentleman, "the rector of ——— is dead, and I was advised by my parishioners to come to town, and intreat the friendship and protection of your lordship. I have served the parish many years, and hope I have acquitted

quitted myself with propriety."—"And pray, whom do you take me for, sir?" said the Duke, interrupting him. "The BISHOP of LONDON, my lord." His Grace immediately rang the bell, and a servant entering—"John, who am I?"—"The Duke of NORFOLK, sir,"—"Good God!" said the Curate, starting from the chair, "I humbly intreat your Grace's pardon, and assure you that nothing but my ignorance of the town could have occasioned such a mistake."—"Stop, stop, my good friend! you and I don't part thus—we must first take a glass together, and then see whether I can't shew you the way to the BISHOP of LONDON's house." His Grace and the Curate took t'other bottle, found their way to the Bishop's—and the old gentleman left St. James's-Square 340*l.* a year richer than he entered it.

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#### ANECDOTE CONCERNING ST. PAUL'S CATHEDRAL.

IN consequence of the resolutions taken in 1620, by James I. to repair this cathedral, the celebrated Inigo Jones was appointed to the work. But it was not attempted till the year 1633, when  
Arch-



Archbishop Laud laid the first stone, and Inigo the fourth. The great fire made way for the restoring of this magnificent pile, in its present noble form, by Sir Christopher Wren.

A singular accident happened at the beginning. While the great architect was setting out the dimensions of the dome, he ordered a common labourer to bring him a *flat stone*, to be laid as a direction to the masons. He brought a fragment of a grave-stone, on which was the word *Resur-*  
*gam*. This was not lost on Sir Christopher Wren; he caught the idea of the *Phoenix*, which he placed on the fourth portico, with that word cut beneath.

The first stone was laid on June 21, 1675; and the building was completed by him in 1710; but all the decorations were not finished till 1723. It was a most singular circumstance, that notwithstanding it was thirty-five years in building, it was begun and finished by *one architect*, and under *one prelate*, Henry Compton, Bishop of London.

The church of St. Peter's at Rome was a hundred and thirty-five years in building, in the reign of nineteen popes, and went through the hands of twelve architects. It is not, as often mistaken, built after the model of that famous temple. It is the entire conception of our countryman; and has been preferred in some respects by a judicious writer to even the Roman Basilica. Its dimensions

sions are less. The *height* of St. Peter's to the top of the cross is *four hundred and thirty-seven feet and a half*; that of St. Paul's, *three hundred and forty feet*: so that from its situation, it is lofty enough to be seen from the sea. The *length* of the first is 729 feet; of the latter, 500. The greatest *breadth* of St. Peter's is 364; of St. Paul's 180.

In the reign of James I. and Charles I. the body of this cathedral was the common *resort* of the *politicians*, the *news-mongers*, and idle in general. It was called *St. Paul's Walk*. It is mentioned in the old plays, and other books of the times.

In digging the foundation for the rebuilding of this cathedral, it was discovered beneath the graves, that the foundation of the old church rested on a layer of hard and close pot-earth. Curiosity led Sir Christopher Wren to search farther. He found, that on the north side it was six feet thick, that it grew thinner towards the south, and on the decline of the hill was scarcely four. On advancing farther, he met with nothing but loose sand; at length he came to water and sand mixed with periwinkles and other sea-shells; and, by boring, came at last to the beach, and under that, the natural hard clay, which evinced that the *sea* had once occupied the space on which

St.

*St. Paul's* now stands. It was the opinion of our great architect, that all the space between Camberwell-hill and the hills of Essex had been a *vast bay*, at low water a *sandy plain*.

ANECDOTE OF MR. DE SALLO,  
THE FIRST INVENTOR OF PERIODICAL PUBLICATIONS.

IN the year 1692, when Paris was afflicted with a long and severe famine, M. de Sallo, returning from a summer's evening walk, with only a little foot-boy, was accosted by a man, who presented his pistol, and, in a manner far from the resoluteness of a hardened robber, asked him for his money. M. de Sallo observing that he came to the wrong man, and that he could get little from him, added, "I have only three pistoles about me, which are not worth a scuffle; so, much good may you do with them; but let me tell you, you are in a bad way." The man took them, and without asking him for more, walked off with an air of dejection and terror.

The fellow was no sooner gone, than M. de Sallo ordered the boy to follow him, to see where

he went, and to give him an account of every thing. The lad obeyed; followed him through several obscure streets, and at length saw him enter a baker's shop, where he observed him change one of the pistoles, and buy a large brown loaf. With this purchase he went a few doors farther, and, entering an alley, ascended a pair of stairs. The boy crept up after him to the fourth story, where he saw him go into a room, which had no light but what it received from the moon; and peeping through a crevice, he perceived him throw it on the floor, and burst into tears, saying, "There, eat your fill; that's the dearest loaf I ever bought; I have robbed a gentleman of three pistoles; let us husband them well, and let me have no more teazings; for soon or late these doings must bring me to the gallows; and all to satisfy your clamours." His lamentations were answered by those of the whole family; and his wife having at length calmed the agony of his mind, took up the loaf, and cutting it, gave four pieces to four starving children.

The boy having thus happily performed his commission, returned home, and gave his master an account of every thing that he had seen and heard. M. de Sallo, who was much moved, ordered the boy to call him at five in the morning. This humane gentleman arose at the time appointed,



pointed, and taking the boy with him to shew him the way, enquired, in the neighbourhood, about the character of a man who lived in such a garret, with a wife and four children; when he was told, that he was a very industrious good kind of man; that he was a shoemaker, and a neat workman, but was overburthened with a family, and had a hard struggle to live in such bad times.

Satisfied with this account, M. de Sallo ascended the shoemaker's garret; and knocking at the door, it was opened by the poor man himself, who, knowing him at first sight to be the man he had robbed the evening before, fell at his feet, and implored his mercy, pleading the extreme distress of his family, and begging that he would forgive his first crime. M. de Sallo desired him to make no noise, for he had no intention to hurt him. "You have a good character among your neighbours," said he, "but must expect that your life will soon be cut short, if you are now so wicked as to continue the freedom you took with me. Hold your hand; here are thirty pistoles to buy leather; husband it well, and set your children a commendable example. To put you out of farther temptations to commit such ruinous and fatal actions, I will encourage your industry; I hear you are a neat workman, and you shall take measure of me, and of this boy, for two pair of shoes each, and he shall call upon you for them."

them." The whole family appeared struck with joy, amazement, and gratitude. M. de Sallo departed, greatly moved, and with a mind filled with satisfaction, at having saved a man, and perhaps a family, from the commission of guilt, from an ignominious death, and perhaps from eternal perdition. Never was a day better begun; the consciousness of having performed such an action, whenever it recurs to the mind of a reasonable being, must be attended with pleasure, and that self-complacency and secret approbation, which is more desirable than gold, and all the pleasures of the earth.

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### ANECDOTE OF A PRISONER.

A PRISONER in the Fleet lately sent to his creditor, to let him know that he had a proposal to make, which he believed would be for their mutual benefit. Accordingly, the creditor calling on him to hear it, "I have been thinking," said he, "that it is a very idle thing for me to lie here, and put you to the expence of seven groats a week. My being so chargeable to you, has given me great uneasiness; and it is impossible to say what it may

cost you in the end. Therefore, what I would propose is this : You shall let me out of prison ; and, instead of seven groats, you shall allow me only eighteen-pence a week, and the other tenpence shall go towards the discharge of the debt."

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## ANECDOTE OF THE AMIABLE

MR. HOWARD.

A LADY, who was a zealous admirer of this charitable traveller, eager to behold and converse with so celebrated a man, called several times at his house, before she had the good fortune to meet with him ; and when she did gain admittance, her appearance was so little prepossessing, that the mind of Howard could not divest itself of a certain dread of assassination. Her *amazing height* and *tout ensemble* was so extremely masculine, that the idea of a man disguised in woman's clothes instantly occurred, and he hastily rang his bell, and, by a look, commanded his servant to wait. His fears were, however, groundless; for, the good woman, after having sufficiently wearied his patience with an enthusiastic and bombast display of

the vast veneration in which she held his labours in the cause of humanity, very quietly took her leave, declaring—*she could now die in peace.*

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## ANECDOTE CONCERNING THE ORIGIN OF DUELLING,

AS HUMOROUSLY REPRESENTED BY G. A.  
STEVENS.

FLATTERY, said he, (holding up a head half black, half white) was the cause of the first duel that ever was fought. This head belonged to a statue, which was placed on a pyramid, in the middle of the highway where four roads met.—Two knights-errant, the one from the north, the other from the south, arrived at the pyramid at the same instant. The knight who saw but the white side, cried out, It was a shame to trust a silver head on the highway side.—A *silver* head!—replied the other, who saw but the black profile, why it is a *black* one! *Flat* contradiction produced *fatal* demonstration. Their swords flew out, and they cut and mangled each other in an unmerciful manner, till, fainting with the loss of blood, they



both fell down on the opposite side ; when, looking up, they *beheld their mistake*. A venerable hermit bound up their wounds, replaced them on horseback, and dismissed them with this piece of friendly advice : That henceforward they should not engage in any dispute, nor take part in any quarrel, till they had previously examined *both sides of the question*.

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#### ANECDOTE OF ROUSSEAU.

NEAR this ingenious gentleman's cottage, at Montmorency, resided a lord tenacious of his game, and proud of his red ribbon. One of his hares, having wandered into the philosopher's cabbage-garden, was killed. The *great man*, hearing of the circumstance, expostulated and threatened. *Rousseau* desired his wife to write a penitentiary letter, in which she assured his lordship of the very great respect they wished to shew to every thing that was *his* ;—but in order that they might be able to distinguish his hares in future, she entreated that he would *decorate* them with his *red ribbon*.

ANEC-

## ANECDOTE OF A YOUNG FRENCH NOBLEMAN.

THE Jesuits of the college of Clermont in the *rue St. Jacques*, Paris, having, in the year 1674, invited Louis XIV. to honour with his presence a tragedy to be performed by their scholars, that prince accepted the invitation. These able courtiers took care to insert in the piece several strokes of flattery, with which the monarch, greedy of such incense, was greatly pleased. When the rector of the college was conducting the king home, a nobleman in the train applauded the success of the tragedy. Louis said, "Do you wonder at it? *This is my college.*" The Jesuits did not lose a word of this. The very same night, they got engraved in large golden letters on black marble, *Collegium Ludovici Magni*, instead of the former inscription which was placed beneath the name of Jesus on the principal gate of the College (*Collegium Claromontanum Societatis Jesus*); and in the morning, the new inscription was put up in place of the old one. A young scholar of quality, aged thirteen, who was witness to the zeal of the reverend Fathers, made the two following verses, which he posted up at night on the College-gate:

*Abstulit hinc Jesum, posuitque insignia Regis,  
Impia gens: alium non colit illa Deum.*

The Jesuits did not fail to cry out *Sacrilege!* the young author was discovered, taken up, and put into the Bastile. The implacable society caused him, as a matter of *favour*, to be condemned to perpetual imprisonment; and he was transferred to the citadel of the isle *Sainte Marguerite*. Several years after, he was brought back to the Bastile. In 1705, he had been a prisoner thirty-one years.—Having become heir to all his family, who possessed great property, the Jesuit Riquelet, then confessor of the Bastile, remonstrated to his brethren on the necessity of restoring the prisoner to liberty. The golden shower which forced the tower of *Danae*, had the same effect on the castle of the Bastile. The Jesuits made a merit with the prisoner, of the protection they granted him; and this man of rank, whose family would have become extinct without the aid of the society, did not fail to give them extensive proofs of his gratitude.

## ANECDOTE OF GALILEO.

IT has been the fate of some great discoveries to have been at first disbelieved, while their authors, instead of being rewarded, were treated as madmen and visionaries. The celebrated Galileo, who first observed the *phases* of Venus, the *four satellites* of Jupiter, &c. and who supported the opinion of Copernicus respecting the motion of the earth, was persecuted by the inquisition, and his system declared *absurd and false in sound philosophy, and erroneous in the faith, as being expressly contrary to the scripture*. Galileo, therefore, at the age of seventy, was obliged to *ask pardon* for having maintained what he really believed; and, with his knees on the ground, and his hands on the gospels, to abjure it as an error and heresy.

Having pronounced his recantation in the following words, *Corde sincero et fide non ficta abjuro, maledico, et detestor suprà dictos errores et hereses*; as soon as he rose up, agitated by remorse for taking a false oath, he cast his eyes downwards, struck the earth with his foot, and is reported to have said, “E pur si move. *It moves nevertheless.*”

Galileo was born at Pisa in 1564, and died at Florence in 1642, aged 78.



## A MILITARY ANECDOTE.

IT was customary with Marshal Basompierre, when any of his soldiers were brought before him for heinous offences, to say to them—"Brother, *you or I* will certainly be hanged!" which was a sufficient denunciation of their fate.

A spy being discovered in his camp, was addressed in this language; and next day, as the provost was carrying the wretch to the gallows, he pressed earnestly to speak with the Marshal, alledging that he had somewhat of importance to communicate. The Marshal, being made acquainted with this request, exclaimed, in his rough and hasty manner—"It is the way of all these rascals; when ordered for execution, they pretend some frivolous story, merely to reprieve themselves for a few moments: however, bring the dog hither." Being introduced, the Marshal asked him what he had to say? "Why, my lord," said the culprit, "when first I had the honour of your conversation, you was obliging enough to say, that either *you or I* should be hanged: now I am come to know, whether it is *your pleasure* to be so; because, if *you won't, I must*, that's all." The Marshal was so pleased with the fellow's humour, that he ordered him to be released.

ANEC.

## ANECDOTE OF AN ENGLISH SQUIRE.

DURING the summer of last year, occasion—no matter what—called an honest English Squire to take a journey to Petersburg. Untravelled, and unknowing, he provided himself with no *passport*; his business concerned himself alone, and what had foreign nations to do with him? His route lay through the states of different powers. He landed in Holland, and passed the usual examination; but insisting that the affairs which brought him there were of a *private nature*, he was questioned and detained a short time; as he appeared, however, to be incapable of design, he was at length permitted to pursue his journey.

To the officer of the guard who had detained him, he made frequent complaints of the loss he might sustain by the delay. The officer, after a long pause, slowly drew the pipe from his mouth, and emitting the smoke;—"Mynheer," says he, "when you first set your foot on the land of the *Seven United Provinces*, you should have declared you came thither on affairs of *commerce*;" and replacing his pipe, relapsed into *immoveable taciturnity*.

Released from his unsocial companion, he arrived the next day at a French port, where the sentinel of the advanced guard requested the ho-

hour of his permission to ask for his passports ;—on his failing to produce any, he was entreated to pardon the liberty he took of conducting him to the Commandant ; but it was his *duty*, and he must, however reluctantly, perform it.

Monseigneur le Commandant received him with pompous politeness ; he made the usual enquiries, and our traveller, determined to avoid the error which had produced such inconvenience, replied, “ that commercial concerns drew him to the Continent.”

“ *Ma foi*,” says the Commandant, “ *c’est un negotiant, un bourgeois* ; take him away to the guard-house, we will examine him to-morrow,—at present we must dress for the *Comedie* ; *Allons*.” Our traveller swore it was uncivil and unfriendly, and ungenerous ;—five hundred Frenchmen might travel through Great Britain without a question ;—they never questioned any stranger in Great Britain, nor stopped him, nor imprisoned him, nor guarded him.

“ Monsieur,” says the sentinel, as he conducted him to the guard-room, “ you should not have mentioned commerce to *Monseigneur le Commandant* ; no gentleman in France disgraces himself with trade ;—we despise traffic.—You should have informed *Monseigneur le Commandant*, that you entered the dominions of the king of the French, to improve

prove in *singing*, or in *dancing*, or in *dress*ing; arms are the profession of a man of fashion." He had the honour of passing the night with a French guard, and the next day was dismissed.

Proceeding on his journey, he fell in with a detachment of *German Chasseurs*. They demanded his name, quality, and business. He came, he said, to *dance*, to *sing*, and to *dress*. "He is a Frenchman," said the corporal; "a spy," cries the serjeant.—He was directed to mount behind a dragoon, and carried to the next municipal town. There he was soon discharged, but not without a word of advice. "We Germans," said the officer, eat, drink, and smoke. These are our favourite employments; and had you informed the dragoons that you followed no other business, you would have saved them and yourself a great deal of trouble."

He soon approached the Prussian dominions, where his examination was still more strict; and on answering, that his only designs were to eat, and to drink, and to smoke:—"To *eat*! and to *drink*! and to *smoke*!" exclaimed the officer with astonishment, "Sir, you must be forwarded to Potsdam,—*war* is the only *business* of mankind." The king having learned the character of our traveller, ordered a passport to be made out for him, observing, "It is an ignorant, an innocent Englishman:—



man:—the English are unacquainted with military duties, so let him pass on."

Being arrived at the frontiers of Poland, he flattered himself that his troubles were at an end; but he reckoned without his host. "Your business in Poland?" interrogated the officer. "I really don't know, sir."—"Not know your own business, sir?" resumed the officer; "I must conduct you to the Starost."

"For Heaven's sake!" exclaimed the wearied traveller, "take pity on me;—I have been *imprisoned* in Holland, for being desirous of keeping my own *affairs to myself*;—I have been *confined* all night in a French guard-house, for declaring myself a *merchant*;—I have been compelled to *ride* seven miles behind a *German dragoon*, for professing myself a man of *pleasure*;—I have been carried *fifty miles* a prisoner in Prussia, for owning my attachment to *ease* and *good living*:—If you will have the goodness to let me know how *I shall render such an account of myself as not to give offence*, I shall ever consider you as my friend and protector."

## ANECDOTE OF BISHOP BURNETT.

BISHOP Burnett was famous for that absence of thought which constitutes the character of what the French call *l'etourdie*. In Paris, about the year 1680, several ladies of quality were imprisoned, on suspicion of *poisoning*; and amongst the rest, the countess of Soissons, niece of cardinal Mazarin, and mother of the celebrated prince Eugene of Savoy. In the latter end of queen Anne's reign, when the prince came over to England, bishop Burnett, whose curiosity was as eager as that of any woman in the kingdom, begged the duke of Marlborough to give him the satisfaction of being in his company with a person whose fame resounded through all Europe. The duke complied with his request, on condition that he would be upon his guard against saying any thing that might give disgust; and he was invited to dine with the prince and other company, at Marlborough-house. The bishop, mindful of the caution he had received, resolved to sit silent and *incog.* during the whole entertainment, and might have kept his resolution, had not prince Eugene, seeing him a dignified clergyman, asked who he was. As soon as he found it was Dr. Burnett, of whom he had often heard, he addressed himself to him, and, among

other questions, asked when he was at Paris? Burnett, flattered by this unexpected address, and still more perplexed by an eager desire to give the satisfaction required, answered with precipitation, that he could not recollect the year, but it was at the time *when the countess of Soissons was imprisoned*. Scarce had he pronounced the word, when, *his eyes meeting those of the duke*, he instantly recognized his blunder, and was deprived of all the discretion he had left. He redoubled his error, by *asking pardon* of his highness; he stared wildly round, and, seeing the whole company embarrassed and out of countenance, retired in the utmost confusion.

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#### ANECDOTE OF A FOP.

THE sun was shining in his meridian lustre, when W. M. Esq. a young gentleman of ample fortune, awaked from his gentle slumber; and, withdrawing the fringed curtains of his eyes, perceived that it was time to disengage himself from the downy arms of *Morpheus*. He therefore rung for his valet de chambre, who dressed him completely, pared his nails, and powdered his pericranium as white as sugar. Having spent at least an hour

hour surveying his *phiz* in the looking-glass, making observations where a patch might be placed with the most *graceful effect*, and practising smiles, ogles, leers, and simpers, he sent for a chair, (judging that the motion of a coach would be too violent for the delicacy of his frame); and having taken special care to have it well dusted, and the cushion aired at the fire, he hopped into it, and ordered the chairmen to carry him to the house of a baronet, whom he intended to honour with a visit.

The chairmen had scarce proceeded with their precious load the length of two streets, when a butcher met them with two calves slung round his neck. "By your leave!" said the chairmen. "Remember the proverb," replied Cleaver—"The weakest to the wall!" and clapt his shoulders to the rails. This obstinacy of the butcher was productive of some little altercation too gross for repetition, which terminated in a battle, in which the chairmen were worsted, the chair overset, Mr. M. frightened out of his seven senses, his little finger excoriated, his tender frame quite disjointed by the violent contusion of the fall, and his powdered pericranium so discomposed, that he could not think of proceeding on his visit that day. The chairmen having by this time called others to their assistance, secured the butcher; and having sent for



for a constable, and given him charge of the delinquent, they all proceeded together to the house of a justice, in order to have Cleaver punished according to his demerits.

The justice having heard what the plaintiffs had to alledge against the defendant Cleaver, asked him, in his turn, whether he had any thing to offer in his own justification? "Will your worship be pleased to grant me leave to ask your worship one question?" quoth cleaver; "by which I shall be able to convince your worship, that my accusers have got the wrong sown by the ear."—"Ask," replied the justice; "but be brief."—"Suppose," resumed cleaver, "that I should be carrying two calves, as I was to-day, and I happen to meet two other butchers carrying each a calf; am I to give way to them, or are they to give way to me?"—"They to you, certainly," replies the justice; "for their load being lighter than your's, it is but reasonable that they should make way for you, who cannot so readily get out of their way."—"Why, then," said the butcher, "surely if these two butchers, with a calf a piece, ought to make way for me, who am laden with two; by a much stronger reason, those two chairmen ought to have done so, who were carrying but one calf between them, and that a *poor consumptive* thing not worth ten shillings." The justice,

justice, who was a man of humour himself, and loved to cherish it in others, *burst into a loud laugh*, in which his clerk joined him heartily, nor could the chairmen refrain from following their example. Poor Mr. M. was put quite out of countenance, and thought it more eligible to hop down stairs, and expose his delicate person to the inclemency of the weather, than to bear the brunt of their raillery. The justice, being a free, open-hearted soul, ordered a canin of his best ale to be brought up, in which he advised the butcher and chairmen to *drawn all animosities*.

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### ANECDOTE OF A HIGHLAND CHIEFTAIN.

IN former times, when the Highland Chieftains were not so prompt in their payment, a tradesman from the low country, impatient for his money, found, with some difficulty, the way to one of their castles. Arriving at night, he had his supper, and was put to bed. On looking out in the morning, he observed, opposite to his window, a *man hanging* on a tree. He asked a servant the reason of it, who told him, that it was a *Glasgow merchant*,  
who

who had the impudence to come there and *dun* the LAIRD. The tradesman calling immediately for his boots, went off without unfolding his errand. The LAIRD had caused the *effigy* of a man to be hung up in the night, and instructed the servant what to say, which had the desired effect.

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### A LITERARY ANECDOTE.

A CERTAIN needy author, having found means to present a manuscript to one of those sons of fortune, who are dignified with the appellation of patrons, instead of reaping that applause and advantage with which he had regaled his fancy, had the mortification to find his performance treated with infinite irreverence and contempt; and, in high dudgeon and disappointment, appealed to the judgment of another critic, who, he knew, had no veneration for the first.

This common consolation, to which all baffled authors have recourse, was productive of very happy consequences to our bard; for, though the opinions of both judges concerning the piece were altogether the same, the latter, either out of compassion to the appellant, or desire of rendering his rival

rival ridiculous in the eye of taste, undertook to repair the misfortune, and in this manner executed the plan, in a meeting of literati, to which both these wits belonged. He who had espoused the poet's cause, having desired another member to bring his composition on the carpet, no sooner heard it mentioned, than he began to censure it with flagrant marks of scorn; and, with an ironical air looking at its first condemner, observed, that he must be furiously infected with the rage of patronizing, who could take such a deplorable performance into his protection: the sarcasm took effect.

The person against whom it was levelled, taking umbrage at his presumption, assumed an aspect of disdain; and replied, with great animosity, that nothing was more easily supported than the character of a Zoilus, because no production was altogether free from blemishes; and any man might pronounce against any piece by the lump, without interesting his own discernment: but, to perceive the beauties of a work, it was requisite to have learning, judgment, and taste; and, therefore, he did not wonder that the gentleman had overlooked a great many in the composition which he so contemptuously decried. A rejoinder succeeded this reply, and produced a long train of altercation, in which the gentleman who  
had



had formerly treated the book with such disrespect, now professed himself its passionate admirer, and held forth in praise of it with great warmth and elocution.

Not contented with having exhibited this instance of regard, he, next morning, sent a message to the owner, importing, that he had but superficially glanced over the manuscript, and desiring the favour of perusing it a second time. Being indulged in this request, he recommended it in terms of rapture to all his friends and dependants; and, by dint of unwearied sollicitation, procured a very ample subscription for the author.

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### ANECDOTE OF EXTRAORDINARY LONGEVITY.

**MAFFEUS**, who wrote the history of the Indies, which has been always esteemed a model of veracity, and an elegant composition, after having related the death of the sultan of Cambaya, and the conquest of his kingdom by the Portuguese, gives the following account:

“They presented,” says he, “at this time, to the general, a man born among the ancient Gangards,

gards, now called Bengalars, who was 335 years of age. There were various circumstances which took from this account all suspicion of falsehood. In the first place, his age was confirmed by universal tradition ; all the people averring, that the oldest men, in their infancy, spoke of this man's age with astonishment, and that he had then living in his own house a son ninety years old. In the next place, his ignorance was so great, and he was so absolutely void of learning, that this removed all grounds of doubt : for, by the strength of his memory, he was a kind of *living chronicle*, relating distinctly and exactly whatever had happened in the compass of his life, with all the concomitant circumstances.

“ This wonderful man had often lost and renewed his teeth. The hair, both on his head and beard, grew insensibly grey, and then as insensibly turned black again. The *first age* of his life he passed in idolatry ; but, during the *two last centuries of his life*, he had regularly continued a *Mahometan*. The sultan had allowed him a pension for his subsistence, the continuance of which he begged from the general ; the same motive remaining which had induced the king of Cambaya to grant him a subsistence, that is to say, his great age, and the extraordinary circumstances which  
had

had attended his life. These prevailed on the general to grant his request."

It may be very easily conceived, that so strange a story, related by so faithful an historian, must have created many enquiries, and must have either sunk in the world, or, in consequence of those enquiries, received abundance of concurrent testimonies. It may not be improper, therefore, to add some farther remarkable circumstances concerning this remarkable long-liver, from another Portuguese writer, Ferdinand Lopez de Castegueda, who was historiographer royal.

He says, in his history of Lusitania, "In the year 1536, Nunio de Cugna, who was then 340 years of age, was presented to the viceroy of the Indies. He remembered that he had seen the city in which he dwelt, then one of the most populous in the Indies, a very inconsiderable place. He had changed *his hair*, and recovered *his teeth*, *four times*; and when the viceroy saw him, his head and beard were black, but the hair weak and thin. He asserted, that in the course of his life, he had had 700 wives, some of whom died, and the rest he put away.

"The King of Portugal caused a strict enquiry to be made into this matter, and an annual account of the state of the old man's health to be brought

brought him by the return of the fleet from India. This long-lived person was a native of the kingdom of Bengal, and died at the age of 370."

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### ANECDOTE OF AN ENGLISH SOLDIER.

GEORGE Haslewood, an English soldier, having been taken, in company with twenty-three Spaniards, by prince Maurice, it was determined that eight of them should be hanged, in requital for a like sentence that had been made by Albert, the archduke, upon some Hollanders, and that it should be decided by lot on whom the punishment should fall. The Englishman happily drew his deliverance ; but one Spaniard expressed great reluctance and terror of mind, when he put his hat into the helmet to try his fate, not so much in fear of death, as an antipathy to such an unnatural decision, in which he might make his own hand destroy himself, and be executed for the guilt of others, or acquitted for no innocence of his own. The Englishman consented to take what money he had, and stand to the chance for him. The judges consented also to this request, as that of a

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fool or madman, who deserved not the life he had so *providentially obtained*. Yet, such his fortune was, that he drew himself *safe*. When he was asked, why he would put his life in such danger again for the *safety* of another, and after such a signal escape, so presumptuously to hazard it a second time? because, said he, I thought I had a bargain of it; for, considering that I *daily* expose myself for the value of *sixpence*, I thought I might with much more reason venture it for *twelve crowns*.

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### ROYAL ANECDOTES.

I. STANISLAUS, King of Poland, who, by his humanity and sublime virtues, justly acquired the noble epithet of the *Beneficent*, being persecuted by his rebellious subjects, and banished from his territories, was forced to seek an asylum in the duchy of Deux-Ponts. Here he thought himself in perfect security; when some desperadoes resolved to seize him, in order that they might deliver him up to those who had set a price upon his head. These wretches, however, were arrested in his presence, when the prince said to them, "My friends, what

have I done, that you should wish to deliver me into the hands of my enemies? Of what country are you?" Three of these people having replied that they were Frenchmen, "Well," returned Stanislaus, "act like your countrymen, whom I esteem, and shew yourselves incapable of committing a bad action." When he had finished these words, he gave them every thing he had about him, money, watch, and gold snuff-box, upon which he set them at liberty.

II. Casimir the Second, King of Poland, received a blow from a Polish gentleman, named Konarski, who had lost all he had while playing with this prince. Scarcely was the blow given, when, sensible of the enormity of his crime, he betook himself to flight, but was soon apprehended by the *King's guards*.—Casimir, who waited for him in silence amidst his courtiers, as soon as he saw him appear, addressed them as follows:—  
 "My friends, this man is less culpable than I, since I put myself upon a level with him: I have been the cause of his violence, and the first motions of our passion do not depend upon ourselves." Then turning to the criminal, "You are sorry for your fault, that is sufficient; take your money again, and let us *renounce gaming for ever*."

## ANECDOTE OF AN ARCHBISHOP OF CANTERBURY.

AN Archbishop of Canterbury, making a tour into the country, stopped at an inn for refreshment. Being at the window, he observed at a distance, in a solitary wood, a well-dressed man alone talking, and acting a kind of part. The prelate's curiosity was excited to know what the stranger was about, and accordingly sent some of his servants to observe him, and hear what he was rehearsing; but they bringing him back an answer no way satisfactory, his Grace resolved to go himself. He accordingly repaired to the wood, ordering his attendants to keep at a distance. He addressed the stranger very politely, and was answered with the same civility. A conversation having been once entered into, though not without interruptions by an occasional soliloquy, his Grace asked what he was about? "I am at play," he replied. "At play!" said the prelate; "and with whom? You are all alone."—"I own," said he, "sir, you do not perceive my antagonist; but I am playing with *Providence*."—"Playing with Providence!" (his lordship thinking the man out of his mind) "this is a very extraordinary party: and pray at what game, sir, are you playing?"

ing?"—"At chess, sir." The archbishop smiled; but the man seeming peaceable, he was willing to amuse himself with a few more questions. "And do you play for any thing, sir?"—"Certainly."—"Pray, sir, when you win or lose, how do you settle your accounts?"—"Very exactly and punctually, I promise you."—"Indeed! Pray how stands your game?" The stranger, after muttering something to himself, said,—“I have just lost it.”—"And how much have you lost?"—"Fifty guineas."—"That is a great sum; how do you intend paying it?"—"The poor, sir, are the treasurers of *Providence*. Some worthy person is always sent to receive the debt; and you are at present the purse-bearer." Saying this, he pulled out his purse, and reckoning fifty guineas, put them into his Grace's hand, and retired, saying he should play no more that day.

The prelate was quite fascinated; he did not know what to make of this extraordinary adventure: he viewed the money, found all the guineas good, recalled what was passed, and began to think there must be something more in this man than he had discovered. However, he continued his journey, and applied the money to the *use of the poor*, as had been directed.

Upon his return, he stopped at the same inn; and perceiving the same person again in the wood,



in his former situation, he resolved to have a little farther conversation with him, and went alone to the spot where he was. The stranger was a comely man, and the prelate could not help viewing him with a kind of *religious veneration*, thinking, by this time, that he was *inspired to do good* in this uncommon manner. The prelate accosted him as an old acquaintance, and familiarly asked him how the chance had stood since they had first met. "Sometimes for me, and sometimes against me; I have both lost and won."—"And are you at play now?"—"Yes, sir, we have played several games to-day."—"And who wins?"—"Why, sir, at present the advantage is on my side; the game is just over; I have a fine stroke; check mate, there it is."—"And pray, sir, how much have you won?"—"Five hundred guineas."—"That is a handsome sum; but how are you to be paid?"—"I pay and receive in the like manner: some good rich man is always sent when I win; and you, my lord, are the person. *Providence* is remarkably punctual upon these occasions."

The archbishop had received a considerable sum that very day; the stranger knew it, and producing a pistol by way of receipt, the prelate found himself under the necessity of giving up his cash; and by this time discovered the *divine inspired gamester*

*gamester* to be neither more nor less than a *thief*. His lordship had, in the course of his journey, related the *first part* of this adventure ; but the *latter part* he very prudently took great pains to *conceal*.

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### ANECDOTE OF DR. STILLING- FLEET.

THE late Dr. Stillingfleet, a man of extensive literature, and of great facility in the exertion of his powers, happened to have one outward peculiarity,—that of appearing constantly in *blue stockings* ; and this was of course much noticed.

It came, at length, to be observed at whose houses he visited most frequently, and there was a sort of pressure of company when he was expected ; for the communication of his knowledge and the exercise of his wit were as acceptable to his hearers, as they were easy to himself. When his absence at such a meeting was once lamented, somebody happened to say, “ Ah ! we can do nothing without the *blue stockings* ! ” The saying was often repeated, and, afterwards, when many of his friends chose to form themselves into a society, this trifling peculiarity of their common tutor was

so much remembered, that they could take no other name than that of "*The Blue Stocking Club.*"

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### ANECDOTE OF CHARLEMAGNE.

SEVERAL boys had their education at the great school in Paris, by particular warrant from Charlemagne. This prince, returning into France after a long absence, ordered those children to be brought to him, to produce *prose and verse compositions*. It appeared that the performances of those of a middling and *obscure class* greatly excelled those of *higher birth*; on which that wise prince, separating the *diligent* from the *remiss*, and causing the former to be placed at his right hand, thus addressed them:—"Beloved children, as you have sedulously applied yourselves to answer the end of my putting you to school, and have made proficiency in such studies as will be useful to you in the course of your life, you may be assured of my favour and good-will. Go on, exert your genius, carry your improvements to the highest pitch, and I will ever have a value for you, and reward you with *bishopricks and abbeyes.*" Then turning to the left,

left, with a stern countenance and contemptuous accent, he said; "As for you *idlers of a noble blood*, unworthy children of the most eminent families in my kingdom, *male lilies, delicate puppets*, taken up with *beautifying yourselves*, because *titles and lands* will fall to your share, you, forsooth have made no account of my orders—but, instead of walking in the path to true honour, and minding your studies, you have given yourselves up to *play and idleness*. I declare, however, upon my honour, that all your *nobility and girlish pretty faces*, and *fine clothes*, are of *no weight* with me; and depend on it, unless you *turn over a new leaf*, and by unwearyed diligence recover your lost time, *you are never to expect any thing from Charles*.

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#### ANECDOTE OF JAMES I.

ALMOST all our historians have represented James I. as a prince who had no idea of economy, and never bestowed a thought on the regulation of his domestic expence. It will appear, however, from the following letter, touching the abatement of his *Majesty's household charge*, that he not only reflected on this subject, but also made efforts towards a reformation in the abuses of the household.

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"MY LORDS,

NO worldly thing is so precious as time. Ye know what task I gave you to work upon during my absence, and what time was limited unto you for the performance of it. This same *chancellor* of Scotland was wont to tell me twenty-four years ago, that my house could not be kept upon *epigrams*. Long discourses and fair tales will never repair my estate. *Omnis virtus in actione consistit*. Remember that I told you, the *shoe* must be made for the *foot*; and let that be the *square* of all your proceedings in the business.— Abate *superfluities* in all things, and multitudes of *unnecessary officers*, wherever they be placed. But for the household, wardrobe, and pensions, cut and carve as many as may agree with the possibility of my means. Exceed not your own rule of *fifty thousand pounds* for the household. If you can make it *less*, I will account it for good service. And, that you may see I will not spare mine own person, I have sent with the bearer a note of the *superfluous charges* concerning *my mouth*, having had the happy opportunity of this messenger, in an errand so nearly concerning his place. In this I expect no answer in word or writing, but only the real performance, for a beginning to relieve me

me out of my miseries. For now the *ball* is at *your feet*, and the world shall bear me witness that I have put you fairly to it ; and so, praying God to bless your labours, I bid you heartily farewell.

Your own

St. James's,  
Nov. 21, 1617.

JAMES R."

This is no bad proof of James's courage, moderation, and good sense.

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#### ANECDOTE OF A GREAT PHI- LOSOPHER.

MR. Locke, in his earlier years, had contracted a very particular friendship with a young fellow who had lived in the same neighbourhood from his infancy. This esteem our philosopher carried so high, that he considered his friend's interest as inseparably connected with his own, and looked upon any instance of good fortune in either to be a means of advancing the welfare of both. However, having once got into the favour of some people in power, the friend began to envy the

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situation of Mr. Locke; and judging of that good man's heart by his own, supposed he would withdraw his friendship as he increased his fortune.

Fraught with this opinion, he endeavoured to supplant Mr. Locke in the esteem of all his friends, and to engage their protection for himself, by the discovery of every secret which the other had trusted him with, in the unsuspected openness of his heart. Finding, however, that all attempts of this nature were fruitless, he suddenly disappeared, and carried off a sum of money the property of his friend, which he knew must involve him in the greatest distress. Mr. Locke felt severely for the perfidy of his friend, and was to the last degree surprised, when informed of the methods he had taken to ruin his interest: but still continuing his application to business, and deserving the favour of his patrons, he was advanced to some places of no inconsiderable profit and honour.

One morning, while he was at breakfast, word was brought him, that a man in a very shabby habit requested the honour of speaking to him. Mr. Locke, whom no advancement could raise above the practice of good manners, immediately ordered him to be admitted, and found, to his great astonishment, his old friend reduced, by a life of cunning and extravagance, to the greatest poverty and distress, and come to implore his assistance,

stance, and solicit his forgiveness. Mr. Locke looked at him for some time very steadfastly, without speaking one word; at length, taking out a fifty pound note, he presented it to him, with the following remarkable declaration: "Though I sincerely forgive your behaviour to me, yet I must never put it in your power to injure me a second time.—Take this trifle, which I give, not as a *mark of my former friendship*, but as a *relief to your present wants*, and consign to the service of your necessities, without recollecting how little you deserve it.—No reply.—It is impossible to regain my *good opinion*; for know, *friendship once injured, is for ever lost.*"

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#### ANECDOTE OF A COUNTRY CURATE, WITH A WEEK'S JOURNAL OF HIS LIFE.

MONDAY—Received ten pounds from my rector, Dr. Snarl, being one half year's salary—obliged to wait a long time before my admittance to the doctor; and even when admitted, was never once asked to sit down or refresh myself, though I had walked eleven miles. Item, the doctor hinted he  
could



could have the curacy filled for fifteen pounds a year.

Tuesday—Paid nine pounds to seven different people; but could not buy the second-hand pair of black breeches offered me as a great bargain, by Cabbage the taylor, my wife wanting a gown very much, and neither Betsey nor Polly having a shoe to go to church.

Wednesday—My wife bought a gown for herself, and shoes for her two daughters; but unluckily, in coming home, dropped half a guinea through a hole (which she had never before perceived) in her pocket, and reduced all our cash in the world to half-a-crown. Item, *chid* my poor woman for being *afflicted* at the misfortune, and tenderly advised her to rely upon the goodness of God.

Thursday—Received a note from the ale-house at the top of the hill, informing me that a gentleman begged to speak to me on pressing business; went, and found it was an unfortunate member of a strolling company of players, who was pledged for seven-pence halfpenny, in a struggle what to do. The baker, though we had paid him but on Tuesday, *quarrelled* with us, to avoid giving *any credit* in future; and George Greasy, the butcher, sent us word, that he heard it whispered how the *rector* intended to take a curate who would  
do

do the parish duty at an *inferior price* ; and therefore, though he would do any thing to serve me, advised me to deal with Peter Paunch, at the upper end of the town. Mortifying reflections these ! But in my opinion a want of *humanity* is a want of *justice*. The Father of the Universe lends his blessings to us, with a view that we should *relieve a brother in distress* ; and we, consequently, do no more than pay a *debt*, when we perform an act of *benevolence*. Paid the *stranger's reckoning* out of the shilling in my pocket, and gave him the remainder of the money to prosecute his journey.

Friday—A very scanty dinner, and pretended therefore to be ill, that, by avoiding to eat, I might leave something like enough for my poor wife and children. I told my wife what I had done with the shilling : the excellent creature, instead of blaming me for the action, blessed the goodness of my heart, and burst into tears. Mem. Never to *contradict her* as long as I live ; for the mind that can argue like hers, though it may deviate from the more rigid sentiments of prudence, is even *amiable for its indiscretion* ; and in every lapse from the severity of economy, performs an act of virtue superior to the value of a kingdom.

Saturday—Wrote a sermon, which on

Sunday—I preached at *four different parish-churches*, and came home excessively wearied, and  
excessively

excessively hungry: — no more than two-pence halfpenny in the house.

But see the goodness of God! The *strolling player*, whom I had relieved, was a *man of fortune*, who accidentally heard that I was as *humane* as I was *indigent*, and, from a generous eccentricity of temper, wanted to do me an essential piece of service. I had not been an hour at home when he came in, and declaring himself my friend, put a *fifty pound note* into my hand, and the next day presented me with a *living of three hundred pounds a year*.

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### ANECDOTE OF A DUTCH CLERGYMAN.

A DUTCH clergyman having made a present of a bottle of gin to an Indian prince, the latter, in order that he might shew his *gratitude*, and do honour to his benefactor, ordered a battle to be fought by his subjects, so that the earth was soon covered with wounded or dying people, and with dead bodies. Notwithstanding the prayers and entreaties of the clergyman, the combat continued for some time. "These are my subjects,"  
said

said the prince ; “ the *loss* of them is of *very little importance* ; and I am exceedingly happy in making this *small sacrifice*, as a proof of the *esteem* which I entertain for you.

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### AN HUMOROUS ANECDOTE.

DURING the late siege of Gibraltar, in the absence of the fleet, and when an attack was daily expected, one dark night, a sentry, whose post was near a *tower* facing the Spanish lines, was standing at the end of his walk, whistling, looking towards them, his head filled with nothing but *fire* and *sword*, *miners*, *breaches*, *storming*, and *bloodshed* ! By the side of his box stood a deep narrow-necked earthen jug, in which was the remainder of his supper, consisting of *boiled pease*. A large monkey (of which there are plenty at the top of the rock) encouraged by the man's silence, and allured by the *smell* of the pease, ventured to the jug, and, in endeavouring to get at its contents, thrust his head so far into the neck, as to be unable to withdraw it. At this instant the soldier turned round, and came whistling towards the box. The monkey, unable to get clear of it, started up to run off, with the jug sticking upon his head. This terrible



terrible *apparition* no sooner saluted the eyes of the sentry, than his frantic imagination converted poor *pug* into a fine, blood-thirsty, Spanish *grenadier*, with a most tremendous *big cap* on his head. Full of this dreadful idea, he instantly fired his piece, roaring out that the enemy had scaled the walls. The guard took the *alarm*, the drums were beat, signal-guns fired, and in less than ten minutes the governor and his whole *garrison* were *under arms*. The supposed grenadier, being very much incommoded by his cap, and almost blinded by the pease, was soon overtaken and seized, and by his capture, the tranquillity of the garrison was restored, without that slaughter and bloodshed which every man had prognosticated in the beginning of the direful alarm.

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#### ANECDOTE OF AN INGENIOUS PHYSICIAN.

THE late celebrated Dr. Smollet, in his *Adventures of Ferdinand Count Fathom*, written with great spirit and knowledge of the world, after having brought his hero forward in the character of a physician, mentions his behaviour at the ordinary he frequented, in the following manner.—

“His

"His polite carriage, facetious remarks, and agreeable stories, soon conciliated the regard of his fellow-guests, among whom he sometimes rallied his own transformation with singular good humour and success: he was even witty upon his want of employment; and used to observe, that a physician without practice had one comfort to which his brethren were strangers, namely, that the seldomer he had occasion to prescribe, the less he had upon his conscience, on account of being accessary to the death of his fellow-creatures."

A certain *ingenious* physician, whose practice is not in proportion to his merit, struck with the latter part of this quotation, and being at the same time in a versifying humour, produced the following extemporaneous rhyme:

" 'Tis true I am not in high practice: I walk,  
 " And hear *riding* fools consequentially talk;  
 " Who, tho' they have taken *doctorial* degrees,  
 " Scarce know how to treat the most common  
     disease:  
 " To see heavy fellows in *carriages* roll,  
 " While I, thro' the streets, am on foot forc'd  
     to stroll—  
 " 'Tis a sight which I cannot, I own, well digest;

" But

“ But Christians must think that all here’s for  
the best :

“ And this consolation I’m sure to enjoy,

“ Which no disappointment can ever destroy ;

“ While the list of my patients is under my view,

“ If I kill ev’ry one, I shall kill but a few.”

### A CHINESE ANECDOTE.

IN China, the governor of each city, in the name and by the authority of the emperor, on the commencement of every year, after a proper examination, gives an *entertainment* to all those who in the course of the *preceding year* have performed some *virtuous action*. This entertainment is prepared in the public square, under a tent ; upon which is inscribed the following words : “ *Ye men of all ranks and conditions, it is virtue which places you here, and makes you all equal.*” The people consider and examine all the guests, and if they observe any person who does not deserve to be in such company, they oblige him by their *hooting* to retire from the *table*, and to go and hide himself.

ANEC-

## ANECDOTE OF EXTRAORDINARY HEROISM.

A PERSON of the meanest birth, and of no sort of education, had married a young woman of the same stamp, remarkable for nothing but her industry; and had lived with her so many years, that he had a little family, whose bread was in a much greater measure owing to the labour of the mother than to his. It happened that a favourite child became sick; parental affection was of as much force in the breast of this humble mother, as in those of the highest station. The father was as slothful as usual; and the attendance she bestowed on the sick infant, took up so much of that time she used to spend in labour, that a terrible want ensued. The mother could have borne this well herself; but the fate of a sick infant, perishing of famine, was too much for her to bear. After many fruitless attempts to borrow, and even to beg of every body she knew, the anguish of her heart got the better at once of terror and of conscience, and she privately took, out of the house of a person who had been used to employ her, a small sum of money from a large quantity; but not without the most firm resolution of replacing it from the profits of her future labour, a  
double



double portion of which she resolved on performing, when her child should recover.

Before the effects of the little relief she had obtained at this dear rate could be known upon the child, the money was missed. The mother, who had been begging there in vain, was suspected; and, on searching her poor apartment, some of the identical pieces which had been taken from the drawers of the owner were found.

It was in vain that the unhappy woman pleaded her known necessities; the cruel owner of the money was deaf to all remonstrances, and she was sent to prison. Not the horrors of a dungeon could remove a mother's fondness from this unhappy creature's breast; she petitioned for leave to have her dying infant with her: but the poor have few friends; and even this humble request was denied. The little creature was committed to the care of the parish, and fell a sacrifice to the usual neglect.

The husband, who was rather of a thoughtless and idle, than a villanous disposition, was now awakened to reflection; he saw his wife often, and always behaved to her with a kindness to which she had not been accustomed, but with a mixture of reserve and secrecy that she was unable to penetrate: in short, he was present at the trial; when the proofs appearing too plain to admit of any evasion or defence

fence, this wretched couple were struck with additional and unspeakable surprise, on finding that a circumstance which they had not before thought of (that of forcing a lock to get at the money) rendered the crime capital. As soon as this was discovered, the husband, before any thing farther was done, begged permission to speak with his unhappy wife, and thus secretly addressed her: "I have been a villain; and though no law reaches my crime of idleness, it is that which has occasioned your misfortune. We have two children yet remaining; I can be of no service to them or to the world, but you may: suffer me to take this crime upon myself; and let me die, who deserve it; not you, who merit the greatest rewards for what is falsely supposed a crime."

The dread of death prevailed with the unhappy woman; and the husband then addressing himself to the judge, said—"You will now see how little witnesses are to be regarded. I alone committed that crime for which you are going to condemn this innocent woman, and I cannot see her suffer for it." He added circumstances, which he had previously concerted in his mind, and which were so well laid together, that the very witnesses themselves were satisfied; the court was convinced, the woman acquitted, and sentence passed on the husband.

This

This is an instance of the highest pitch of *heroism*, in a person as far from the character of a great man, or hero, as any could be.

The unhappy woman's dread of an ignominious death, which had made her consent to this act of generosity in her husband, at the time of trial, now grew weak; and she could not bear to think of seeing her husband die for her offence. She accordingly confessed the crime, and divulged the secret of the conversation which had preceded her husband's taking it upon himself. The judge, who had not yet left the town, was struck with such an instance of mutual affection and generosity in the breasts of people of so low a rank. Upon hearing the whole story related, he pardoned both; and a life of industry and happiness, in the generous couple succeeded this terrible event.

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#### ANECDOTE OF THE MAHOMETANS.

**A** GENTLEMAN who resided some time among the Mahometans, in the Levant ports, gives the following curious account of their mode of making bargains:—In those places, the consul, or brother, is generally an Arab by nation, and the

the contracts he makes between the European merchants are entirely carried on by grimace, which arises to a *perfect comedy*. When the European has made his offer, which is always below the price demanded by the seller, the Arabian consul pretends to fall into a *passion*. He brawls and *howls* like a madman and enthusiast, and comes up to the merchant as if he would seize him by *the throat* and strangle him, though he never touches him. In case this first scene does not succeed to his wishes, he *quarrels* with himself, tears his own cloaths, beats his breast soundly with his fist, and, rolling himself afterwards on the ground, he cries out like a *maniac*, that an honourable merchant is insulted, that his wares were not *stolen*, to be so unconscionably undervalued, and disposed of at so low a price. Finally, as the European merchant continues unmoved, the consul becomes quiet also, and giving his hand to the merchant, embraces him very close, as a token of the bargain being struck, and concludes the *farce* with saying, " *Halla quebar—Halla quebar* ;—Great is God, God is very great." This he pronounced with as much coolness, as if he had not the minute before counterfeited all the *contortions* and howlings of a man possessed of an *evil spirit*.

L

This



This hint may be of use to those of our own nation, who may hereafter extend their commerce to a traffic in the Mediterranean.

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### AN ITALIAN ANECDOTE.

THE Marquis Della Scalas, an Italian nobleman, having invited the neighbouring gentry to a grand entertainment, where all the delicacies of the season were provided ; some of the company arrived very early, for the purpose of paying their respects to his Excellency. Soon after which, the Major-Domo, entering the dining-room in a great hurry, told the marquis that there was a most wonderful fisherman below, who had brought one of the finest fish in all Italy ; for which, however, he demanded a most extravagant price. " Regard not his price," cried the marquis ; " pay him the money directly."—" So I would," please your highness, " but he refuses to take any money.—" What, then, would the fellow have ?"—" An hundred strokes of the strappado on his bare shoulders, my lord ; he says he will not bate a single blow." On this the whole company ran down stairs, to see so singular a man.

A fine fish !" cried the marquis : " What is your demand, my friend ?"—" Not a quatrini, my lord," answered the fisherman : " I will not take money. If your lordship wishes to have the fish, you must order me a hundred lashes of the strappado on my naked back ; otherwise I shall apply elsewhere."—" Rather than lose the fish," said the marquis, " we must e'en let this fellow have his humour.—Here !" cried he to one of his grooms, " discharge this honest man's demands : but don't lay on too hard ; don't hurt the poor devil very much !" The fisherman then stripped, and the groom prepared to execute his lordship's orders. " Now, my friend," said the fisherman, " keep an exact account, I beseech you ; for I don't desire a single stroke more than my due." The whole company were astonished at the amazing fortitude with which the man submitted to the operation, till he had received the fiftieth lash ; when, addressing himself to the servant—" Hold, my friend," cried the fisherman : " I have now had my full share of the price."—" Your share !" exclaimed the marquis ; " what is the meaning of all this ?"—" My lord," returned the fisherman, " I have a partner, to whom my honour is engaged that he shall have his full half of whatever I receive for the fish ; and your lordship, I dare venture to say, will by and

by own that it would be a thousand pities to defraud him of a single stroke."—"And pray, honest friend," said the marquis, "who is this partner?"—"Your porter, my lord," answered the fisherman; "who keeps the outer-gate, and refused to admit me unless I would promise him half what I should obtain for the fish."—"Ho! ho!" exclaimed the marquis, laughing very heartily, "by the blessing of heaven, he shall have double his demand in full tale!" The porter was accordingly sent for; and, being stripped to the skin, two grooms were directed to lay on with all their might, till he had fairly received what he was so well entitled to. The marquis then ordered his steward to pay the fisherman twenty sequins; desiring him to call annually for the like sum, as a recompence for the friendly service he had rendered him.

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#### ANECDOTE OF THE DUKE OF MARLBOROUGH.

SOON after victory had declared itself in favour of the British arms, at the memorable battle of Blenheim, the Duke of Marlborough, in  
travelling

traversing the ranks, observed a soldier leaning in a pensive manner on the butt-end of his musquet. His Grace immediately accosted him thus : " Why so pensive, my friend, after so glorious a victory ? " " It may be glorious," replied the son of Mars ; " but I have only earned *four-pence* by contributing to all this acquisition of fame ! " The subsequent conduct of the Duke on this occasion is not known.

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#### ANECDOTE ON HUNTING.

THE sentiments which his late Prussian Majesty entertained of hunting, strongly indicated that his mind glowed with sensibility and feeling.— " The chase," said he, " is one of the most sensual of pleasures, by which the powers of the body are strongly exerted, but those of the mind remain unemployed. It consists in a violent exertion of desire in the pursuit, and the indulgence of a *cruel passion* in the death of game. It is an exercise which makes the limbs strong, active, and pliable ; but leaves the head without improvement. I am convinced that *man* is more *cruel* and *savage* than any *beast of prey*. We exercise the dominion given us over these our



wretched fellow-creatures, in the most tyrannical manner. If we pretend to any superiority over the beasts, it ought certainly to consist in *reason*. But we commonly find that the most passionate lovers of the chase renounce this privilege, and converse only with their dogs, their horses, and other irrational animals. This renders them wild and unfeeling; and it is highly probable they cannot be very merciful to the human-species—for a man who can, in *cold blood*, torture a poor innocent animal, cannot feel much compassion for the distresses of his own species. And, besides, can the chase be a proper employment for a *thinking being*?

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#### ANECDOTE OF A MISER.

A MISER, having lost a hundred pounds, promised ten pounds reward to any one who should bring it him. An honest poor man, who found it, brought it to the old gentleman, demanding the ten pounds. But the miser, to baffle him, alledged there were a hundred and ten pounds in the bag when lost. The poor man, however, was advised to sue for the money; and, when the cause came on to be tried, it appearing that the

seal

seal had not been broken, nor the bag ripped, the judge said to the defendant's counsel—"The bag you lost had a hundred and ten pounds in it, you say?"—"Yes, my lord," says he. "Then," replied the judge, "according to the evidence given in court, this cannot be your money; for here were only a hundred pounds; therefore the plaintiff must keep it till the true owner appear."

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### A SINGULAR AND AFFECTING ANECDOTE.

**MAOMHANG** and **Coashti** were petty kings of adjoining African provinces. Chymion, the eldest and most beloved son of the former, was one day, in his usual diversion of hunting, engaged with his attendants in the chase of a lioness, who ran before him across the mountains which divided his father's dominions from those of **Coashti's**, and which it was, by the laws of both nations, death for the subjects of either to pass, without permission from the monarch whose territories they entered: the prince, however, eager on his sport, without considering the consequence, trode at once upon the mountains and the laws of the

neighbouring province, and, crossing the prescribed boundaries, killed his prey on the other side. Elated with his success, he now turned to his attendants ; but, alas ! found himself surrounded by a party sent out by the governor of the frontier-town to apprehend him.

In short, he was made prisoner ; and, without trial, led to execution. The prince in vain told them his condition ; the savage governor thought him the more guilty on that account, and persisted in his order for the execution. In short, the unfortunate prince was stretched on a scaffold, the skin of his feet stripped, and one hand, one ear, and his nose, cut off ; when orders came from Coashti, who had by this time heard of it, not to touch the royal youth, but to dismiss him honourably with presents, and send him, with the victim of his courage carried before him in triumph, to the court of his father.

The prince was on this immediately unbound, and placed under the care of the most skilful surgeons : a message of condolence was in the meantime sent to his father ; and Coashti visiting him in person, excused the crime with tears, and made him the next day sit up, and see the governor who had been the author of his sufferings, with his whole family, (for such was the custom of this barbarous people in highly criminal cases), put to death

death with the same torture. After this, when Chymion was recovered of his wounds, he was sent home with honours ten times greater than those before intended him, accompanied by letters from Coashti, representing his detestation of what had been done in the strongest colours, and giving the most circumstantial account of the whole proceedings against the governor.

But what was the distraction of Maomhang, on seeing his beloved son thus mangled and deformed ! Paternal fondness, and his beloved revenge, long combated within him : he received with a sullen silence the letters of the worthy sovereign ; and his grief and anger being both too extreme for words, he sent away the messengers without deigning to return the smallest answer.

Coashti, who was a monarch of great mildness, knew how to pity the distresses of human nature on so agonizing an occasion, and considered this insult merely as the effect of that grief which was too poignant for expression. Maomhang, on the other hand, found his affliction doubled, from the consideration that he was too weak to attack his neighbour openly in war ; but he employed his life in fruitless attempts privately to revenge himself : all intercourse between the two kingdoms was suspended, and rewards were se-



cretly offered by Maomhang to all those who should destroy, or any way injure, the subjects of Coashti. A series of years was now spent, on Maomhang's part, in fruitless attempts to annoy ; and, on Coashti's, in the most sincere endeavours to recompense the injured Chymion, whose generous behaviour while his wounds were under cure, with the noble professions of friendship which he made at his departure, had left an indelible impression on his breast. The revengeful temper of Maomhang was indeed wholly unknown to Coashti ; though, had this not been the case, he would have soon lost, in the remembrance of the amiable sweetness of the young prince, every idea of resentment.

Matters remained in this situation till the only son of Coashti died ; when, after the usual time of mourning, the afflicted father, having now only a daughter left, thought he could not render a greater benefit to his country, or make a nobler amends to the injured Chymion, than by giving her to him in marriage, and making him the heir of his kingdom, which was more than ten times as rich and extensive as that of Maomhang : and, as he doubted not to have the readiest acceptance of his offer, he at once fixed a day, inviting all the principal persons of his own nation, and desiring Maomhang to bring his son

son and friends, to solemnize the nuptials, and witness the act of settlement, by which he conveyed, as his daughter's portion, the inheritance of his dominions to Chymion.

The prince, who retained the most tender sense of the kindness he had in his afflictions experienced from Coashti, received this news with the most inconceivable delight: and Maomhang, who since his son's misfortune had never been once seen to smile, now openly expressed his satisfaction. On the day appointed, the bridegroom, attended by his father and four hundred of the principal nobles, went to Coashti, who led the bride to meet them; and, in the presence of twice the number of his own chief subjects, delivered her and the right of succession to Chymion. Then, turning to the father, he said—"You cannot but be sensible how far I have been from sharing in the guilt of my subjects, whose cruelty to your son I can never cease to regret; and I am now most happy, that I feel myself enabled at once to make some amends for the injury, and become firmly allied with so noble a prince, and so just and good a monarch as his sire."

Maomhang received this compliment with a fullen joy. "We will drink together," said he, "to my son's happiness; and then my heart will

be at rest." Accordingly, taking up a bowl, and delivering another into the hands of his son, he said to Coashti—"We who are kings will drink our mutual wish in the same cup, and let all the rest in single bowls follow the example; when our ashes are deposited in peace, may Chymion be happy!" Saying this, he took a hearty draught; and Coashti, receiving the cup from him, drank the remainder: the rest all followed their example; and, lo! in a moment the place was strewed with lifeless carcases! In short, the bride, the prince, the nobles, all fell together; the two kings alone surviving.

Coashti, motionless as a statue, stood fixed with sorrow too great for expression; while Maomhang, raising his eyes to heaven, in fury and distraction, cried out for vengeance, and prostrated himself on the dead body of his son. Coashti continued to view, with silent horror, the dreadful prospect; when a slave of Maomhang's threw himself at his feet, and tremblingly addressed him in these words. "My royal master," said he, "unknown to the prince, poisoned all the beverage with a certain potent herb, the malignity of which Nature has so strongly marked, that it even shrinks, with conscious guilt, from the hand that attempts to pluck it; but into the cup intended for the prince, he infused an infallible

lible antidote from the root, intending thus to perish himself, and involve all his friends, his only son excepted, in one general destruction, that he might secure his long premeditated revenge on you: but, by mistake, he appears to have delivered to the prince a wrong cup, and to have taken for himself and you the draught of safety meant only for his son."

Maomhang, at the end of this relation, sprung from the ground, and, acknowledging that it was true, demanded instantly to die. "No!" cried the afflicted Coashti, "thou shalt continue to live, that thou mayest experience greater misery from thy own reflections than torture is capable of inflicting." He then ordered him to be imprisoned, and carefully preserved from every means of death; in which state the wretch survived twenty-six years, an unceasing torment to himself, and a dreadful example to all others of the horrors of an unjust revenge.

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#### BON MOT OF MR. FOX.

"THERE can be nothing more ridiculous," said the late Lord North, one day, "than the manner



manner in which the council of state assemble in certain negro nations. In the council chamber are placed *twelve large jars* half-full of water. Twelve counsellors of state enter naked; and stalking along with great gravity, each leaps into his jar, and immerses himself up to the chin; and in this pretty attitude, they deliberate on the national affairs."

"You do not *smile*," continued the minister, addressing himself to Mr. Fox.—"Smile!" said Charles, "No; I see every day things more ridiculous than that."—"More ridiculous!" returned his Lordship, with an air of surprise. "Yes!" answered the other;—"a country where the *jars* alone sit in council."

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#### ANECDOTE OF A LATE CELEBRATED PHYSICIAN.

A CERTAIN London lady had heard of the fame of the late Dr. Gregory, and posted to Edinburgh, in order to consult him about her health. As soon as she got there, she sent for the doctor, and talked of lassitude; he told her, it was owing to her journey. She said, she had

no

no appetite in the evening ; the doctor ordered her to eat a light dinner. She complained that she was subject to watchings ; he desired her to go late to bed. She asked why she became heavy, and what remedy for such languor : the doctor replied, that she should rise more early, and take exercise. She protested that wine hurt her ; he told her to drink water. She had indigestions ; he prescribed bitters.

“ But my eyes fail me,” said the lady.

“ Make use of spectacles,” replied the doctor.

“ My strength likewise,” added she, “ begins to fail me ; I am neither so healthy nor so stout as I have been.”

“ Because you grow in years,” answered he.

“ And what is the remedy for that weakness ?”

“ The shortest, madam,” returned the doctor, “ is to pay the debt of mortality, as so many beauties have done before you.”

“ Learned physician ! said the lady, (tossing up her head) “ is this all the comfort you can give me ?—Is it for these few simple maxims that you are so much renowned ?—You have told me nothing but what I knew already.”

“ Why did you not then make use of your knowledge ?” replied the doctor. “ I pretend to no *divination* : if you wanted *mysterious remedies*,  
you

you might have found them in London, and have saved yourself the trouble of so long a journey."

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### ANECDOTE OF TURKISH JEALOUSY.

"WHEN I was brought into the Grand Seignior's seraglio, says Mons. Tournfort, in the character of a physician, I was not a little surprised, in looking along a gallery, to see a great number of naked arms standing out from the sides of the room.

"I could not imagine," adds he, "what this could mean; till I was told that those arms belonged to bodies which I must cure, without knowing any more about them than what I could learn from the arms. I was not allowed to ask a question of the patient, or even of her attendants, lest I should find it necessary to enquire concerning circumstances which the delicacy of the seraglio permits not to be revealed.

"Hence (observes he) the physicians in the Eastern countries pretend to know all diseases from the pulse, as our quacks in Europe undertake to cure people from circumstances of a similar nature."

CURIOUS

## CURIOUS ANECDOTE:

IN A LETTER TO A FRIEND.

MY DEAR SIR,

DINING lately with a convivial party, a few miles from town, the following adventure happened:

The cloth being removed, and the glass beginning to circulate, a man very slovenly as well as raggedly dressed, introduced himself cap in hand to the company. Surprised at the conduct of our host, in permitting such a person to intrude himself, we were about to call in the landlord for an explanation; when the man undertook to apologize for himself, and exculpate the people of the house, who he declared had not seen him enter.

The singular impudence of the fellow, added to the peculiar style of his address, so superior to that of the vulgar, excited our curiosity; and we were anxious to be informed of the motives that could induce a person of his athletic form, and youthful appearance, to submit to the humiliating and precarious profession of a common beggar.

“An hereditary disorder, gentlemen,” replied he, “which has brought several of our family to their graves, even before they arrived at my age.

I have



I have myself been discharged as incurable from every hospital appropriated to my particular malady. This, gentlemen, obliges me to adopt this disagreeable method of supporting a miserable existence."—"But your complaint?" replied one of the company. "My delicacy, gentlemen," returned the mendicant, "will not permit me to disclose the nature of my disease in so public a manner; but if any gentleman will retire with me into another apartment, I doubt not but I shall give him such satisfaction as cannot fail to operate in my favour."

It was accordingly agreed that a wag of the faculty should attend him into the next room; who, returning in a few minutes, exclaimed, with much apparent concern—"Poor fellow! I do, indeed, recommend him as a real object of your benevolence; and shall begin with subscribing a shilling for his relief." The fellow then went round with his hat; and the collection being pretty successful, he retired, uttering a thousand benedictions on the kind-hearted gentlemen. As soon as he was gone, some of the company became very importunate with the young surgeon respecting the man's complaint, which it was unanimously agreed he was now bound to reveal; and, as he was convinced that the fellow had by this time taken care to secure his retreat, he immediately informed us, that

LAZINESS

LAZINESS was the incurable disease which had afflicted this man from his infancy; that he gave him a shilling to open the subscription; and that, in fact, we were all bit!

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### AN HISTORICAL ANECDOTE.

IT has been said, that Richard Plantaganet, natural son of Richard III. King of England, died with a trowel in his hand. The following anecdote on this subject is related in a French work, entitled, *Lettres to Count de B——*.

Sir Thomas Moyle, being employed in building a castle in the parish of Eastville, in the burial registers of which are still seen these words, Richard Plantaganet was interred the 22d of December 1550, observed that his principal mason retired at the usual hours of breakfast and dinner, and that when he got to the distance of about a hundred paces, he took a book from his pocket, and read while he was making his repast.

Sir Thomas, being desirous of knowing what the book was which so much engaged the attention of his mason, endeavoured for some days to surprise him, but always without effect; for as  
soon

soon as the mason heard him approaching, he put the book in his pocket, and went away.

Sir Thomas's curiosity was still more excited by this caution; and as he was continually on the watch, he at length discovered that his master mason read Virgil's *Æneid*, and that he was a man of no mean talents. He therefore formed a close intimacy with him, and admitted him to his table; where, by treating him with every mark of respect and attention, he drew from him the following confession :

" Fate, which does every thing in the world, would have it that I should be a mason; nevertheless, my ancestors caused cities to be built, and I build your castle. They had palaces, and possessed a throne; but I possess only an humble cot. I have not always known what I am; but when ignorant of my own extraction, I was happier and more contented than at present.

" Until the age of sixteen I was boarded with a master, at whose house I was visited every three months by a man of great dignity, who paid for my board, saluted me very respectfully, and then retired, after having taken great pains to let me know that he was not my father.

" This man came one day (a month before the expiration of a quarter), begged me to accompany him, and making me get into an elegant coach, conducted

conducted me to the gate of a beautiful palace, before which we alighted. After crossing several large halls, we arrived at one much better ornamented than the rest, where my conductor left me, and desired me to wait for a few moments.

“ I had not remained here long, when a nobleman about the age of forty-six, superbly dressed, and wearing a garter enriched with diamonds, entered the apartment, advanced towards me, and clasping me for some time in his arms, embraced me, and asked a great number of questions, which I answered in the best manner I could.

“ With this person I remained a quarter of an hour ; at the expiration of which, he gave me a purse filled with pieces of gold, embraced me again, and departed. My first guide then made his appearance, and, without revealing the mystery of this strange visit, conveyed me back to my place of residence, and left me a prey to a thousand reflections which afforded me very little satisfaction.

“ Some months after, when it was scarcely day, the same man returned, and brought me a rich dress, which he made me put on, and desired me to follow him. Having obeyed, I found a phaeton with six horses waiting for us at the gate ; into which we mounted, and instantly drove to Bosworth, to the tent of King Richard III. who as soon as he perceived us came to meet me, laid hold



hold of my hand, and discovered himself to be the same person who had before received me with so much kindness.

“ This prince, after clasping me in his arms, shewed me to some noblemen who stood round him, saying, ‘ Behold my son ! ’ Then turning towards me, ‘ My child,’ said he, ‘ I shall fight to-morrow for my crown, and your’s ; it shall either remain on my head, or I shall lose my life. As you are by far too young, my son, do not expose yourself in the combat. You see that eminence before you, post yourself there ; your guide will follow you, and thence may you be a spectator of the event of the battle. If I am victorious, fly to my arms, and I shall acknowledge you as my son ; but if I am vanquished, be persuaded that you have no father surviving ; fly as far as you can, and reveal to no one the secret of your birth, for none of my friends can hope for mercy from the conqueror, whose interest it will be to destroy even the last branch of my family. Go,’ said he, with his eyes bathed in tears, while his words were interrupted by sighs—‘ go, my son, fulfil your destiny, carry with you this portfolio, and give it to your guide, who will take care of it for you ; ’ and then turning towards him, he added, ‘ I recommend to you my son and this deposit.’

“ Motion-

“ Motionless at this discourse, I was struck almost senseless; and, divided between a desire to follow the destiny of my father, and the fear of disobeying him, I waited with my eyes fixed on him, till he should renew his orders for me to retire, or permit me to remain near him; but my guide took me by the hand, and dragged me towards the eminence, for my legs were almost incapable of supporting the weight of my body.

“ I shall only tell you, that I saw my unhappy father, on a white horse, make wonderful efforts by his valour, and bringing back to the charge his shattered troops, always ready to fly. I saw, and I still shudder at the thoughts of it, a Scotsman fall furiously upon him, and, after losing one of his arms by a sabre, make use of the other to cut off the prince's head; and this head at length carried in triumph on the end of a pole, decided my fate, and that of the battle.

“ When I had lost all hopes, I turned towards my guide, to pour forth in his bosom the burthen of my grief. But, alas! the unhappy man was no longer near me; he had fled with the portfolio which my father delivered to him, and thus deprived me of every resource.

“ Not knowing what course to pursue in this critical conjuncture, I mounted a horse which I found tied to a tree, and which he had left me, and repaired

répaired to London, where I sold him, and all the other effects that I possessed.

“ I took lodgings in Piccadilly, where the money I had procured from the sale of my effects supported me for nearly eighteen months ; but my purse being at length empty, I saw no other resource to preserve my life but to conceal my name, and no mean of escaping misery but to labour.

“ As some masons lodged in the same tavern with me, I one day accosted them as they were sitting down to dinner. Contentment seemed to beam in all their countenances, joy animated their conversation, and the food which was set before them, though exceedingly simple, awakened my appetite. Having entered into conversation with them, I asked them several questions respecting their condition, and their emoluments; and being very well satisfied with their answers, I hired myself to them as a day-labourer.

“ My first attempts were successful; and my progress so rapid, that at the end of twenty years, being highly distinguished by my master, I became his foreman. He then proposed to admit me to his table ; and the son of Richard, who had not disdained to handle the trowel, thought himself very happy to eat at the table of a man who had taught him the use of it : I therefore accepted his proposal with pleasure.

“ Sir

" Sir William, for this was the name of my master, had a daughter, who rendered my residence in his house very agreeable. Like Hebe, she was full of graces; her virtue was equal to that of Lucretia, and her countenance was never contracted by a frown.

" I lived with the father and daughter till the death of the former, in the most perfect harmony, and without ever thinking of the future; but this unexpected loss, by filling our hearts with sorrow, told us that we could no longer live in a manner that would wound the delicacy of my virtuous companion, and scandalize our neighbours, and that we must either separate, or unite together for life.

" The idea of the grandeur I was going to renounce for ever, could not even for a moment prevail over the friendship which I entertained for the daughter of my deceased master. I disclosed my passion to her; she gave me a favourable reception, and when the time of mourning was expired, I married her. By this virtuous spouse I had three children, who are still my greatest comfort. Having succeeded to the employment of my master, I am now become your principal mason. This is my history, which you was so desirous to learn."

Sir Thomas, much surprised by this recital, and

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filled



filled with respect for the mason, thus addressed him:  
 " It does not belong to me to examine whether your highness could do better than assume the situation of your master : but this I know, that as you are the son of my sovereign, I consider myself obliged to offer you a lodging in my castle, with full assurance that you shall remain there unknown, and live in whatever manner you think proper."

" Sir Thomas," cried the mason, " spare your titles, and look upon me as a man much less unfortunate than you imagine. I have triumphed over the caprice of fortune, and I have rendered myself independent of others. My wife has preserved her honour, which in the world she must have lost ; my children do not regret the want of honours with which they were never acquainted ; and the labour of their hands procures enough for the subsistence of my family. I shall consent to partake of your bounty, since you require it, but only upon condition that you keep within those bounds which I shall prescribe."

" Speak," said Sir Thomas, " and be assured that I will grant whatever you may require. " Well," said the mason, " give me a small corner in your park, on which I may build a cot, to defend me and my family from the incle-

mency of the weather. Nothing more, I beg of you, else I must retract my request."

Sir Thomas, admiring the disinterestedness of his mason, was obliged, with the utmost regret, to give him nothing else but a small portion of land, upon which he erected a cottage, where he lived happy, with his wife and his children, till he reached the great age of ninety, and he had the misfortune to survive his wife, as well as his three children.

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#### BON MOT OF A POPE.

A CARDINAL, high in the confidence of pope Alexander the Sixth, told him one day, that it would be expedient to banish the physicians out of Rome, for they were entirely useless. "No," says the pope, "they are quite the reverse; for without them the world would increase so fast, that *one could not live by another.*"

## A WEST INDIAN ANECDOTE.

THERE was, some time since, a marriage negotiated by a bill of exchange, in the island of Jamaica; the circumstances of which are so whimsical, that, I believe, such of our readers as have not already heard it, will be diverted with the relation.

A merchant, originally come from London, having acquired a handsome fortune in that island, concluded with himself he could not be happy in the enjoyment of it, unless he shared it with a woman of merit; and, knowing none to his fancy, he resolved to write to a worthy correspondent at London. He knew no other style than that he used in his trade; therefore, treating affairs of love as he did his business, after giving his friend, in a letter, several commissions, and reserving this for the last, he went on thus—  
*“ Item, “* Seeing that I have taken a resolution to marry, and that I do not find a suitable match for me here, do not fail to send, by next ship bound hither, a young woman, of the qualifications and form following; As for a portion, I demand none; let her be of an honest family; between twenty and twenty-five years of age; of a middle stature, and well-proportioned; her face agreeable,

agreeable, her temper mild, her character blameless, her health good, and her constitution strong enough to bear the change of the climate, that there may be no occasion to look out for a second, through lack of the first, soon after she comes to hand, which must be provided against as much as possible, considering the great distance, and the dangers of the sea. If she arrives, and conditioned as abovesaid, with the present letter indorsed by you, or at least an attested copy thereof, that there may be no mistake or imposition, I hereby oblige and engage myself to satisfy the said letter by marrying the bearer at fifteen days sight. In witness whereof I subscribe this, &c."

The London correspondent, who read over and over the odd article which put the future spouse on the same footing with a bale of goods, could not help admiring the prudent exactness of the merchant, and his laconic style, in enumerating the qualifications which he insisted on: he, however, endeavoured to serve him to his mind; and, after many enquiries, found a lady fit for his purpose, in a young person of a reputable family, but no fortune, of good humour, and of a polite education, well-shaped, and more than tolerably handsome. He made the proposal to her, as his friend had directed; and the young gentlewoman, who had no subsistence but from a cross old aunt, who



gave her a great deal of uneasiness, accepted it. A ship bound for Jamaica was then fitting out at Bristol; the gentlewoman went on board the same, together with the bales of goods, being well provided with all necessaries, and particularly with a certificate in due form, and indorsed by the correspondent. She was also included in the invoice, the last article of which ran thus—"Item, A maid of twenty-one years of age, of the quality, shape, and conditioned as per order; as appears by the affidavits and certificates she has to produce." The writings which were thought necessary to so exact a man as the future husband, were, an extract of the parish register; a certificate of her character, signed by the curate; an attestation of her neighbours, setting forth, that she had, for the space of three years, lived with an old aunt, who was intolerably peevish, and had not, during all that time, given her said aunt the least occasion of complaint; and, lastly, the goodness of her constitution was certified, after consultation, by four eminent physicians. Before the gentlewoman's departure, the London correspondent sent several letters of advice, by other ships, to his friend; whereby he informed him, that per such a ship he sent him a young woman of such an age, character, and condition; in a word, such as he desired to marry. The letters of advice, the bales,  
and

and the gentlewoman, came safe to the port ; and the merchant, who happened to be one of the foremost on the pier, at the lady's landing, was charmed to see a handsome person, who having heard him called by his name, thus addressed him—

“ Sir, I have a bill of exchange upon you ; and you know that it is not usual for people to carry a great deal of money about them in such a long voyage as I have now made ; I beg you will be pleased to pay it.” At the same time she gave him his correspondent's letter, on the back of which was written, “ The bearer of this is the spouse you ordered me to send you.”—“ Ha, madam !” said the merchant, “ I never yet suffered my bills to be protested, and I swear this shall not be the first : I shall reckon myself the most fortunate of all men, if you will allow me to discharge it.”—“ Yes, Sir,” replied she ; “ and the more willingly, since I am apprised of your character. We had several persons of honour on board, who knew you very well ; and who, during my passage, have answered all the questions I asked them concerning you, in so advantageous a manner, that they have raised in me a perfect esteem for you.” This interview was in a few days followed by the nuptials, which were very magnificent. The new-married couple were satisfied with their happy union, made by a bill of

exchange, which turned out one of the most fortunate that had happened in that island for many years.

### ANECDOTE TO PRINCES.

A POET, named Delah, attracted by the fame of the munificence of Ograi-Chan, an eastern monarch, undertook a journey on foot from the remotest parts of Tartary, as far as to that Prince's court in China, for no other purpose than to throw himself at the foot of his throne, and implore his assistance in discharging a debt of five hundred pagodas; under the weight of which he became dispirited, and was interrupted in his studies. The generous prince conversed with him; and, having discerned his extraordinary merit, entertained him very graciously, and ordered him a thousand. His chief minister remonstrated, that this was rather prodigality than bounty, to give double the sum requested. "Have you not considered," replied Ograi-Chan, "that the poor man has travelled over the mountains and deserts merely on the fame of our liberality; and should we send him back with no more than what is barely sufficient to pay his debts, by what means will

will he be able to defray the charges of his journey?"—"But your highness," answered the minister, "has not yet been informed that he presumed to write a satire against me since his coming hither, because I was unwilling to allow him access with so impertinent a petition."—"For which reason," replied the prince, "you shall present him with another thousand out of your own private purse, that he may go back and tell his countrymen, that there is a monarch in this part of the world, who permits not his *minister's resentments* to be the *measures of his bounty*."

#### ANECDOTE OF MR. SHUTER.

AT the close of that season in which Shuter the comedian first became so universally and deservedly celebrated in his performance of *Master Stephen*, in the revived comedy of *Every Man in his Humour*, he was engaged for a few nights in a principal city in the north of England. It happened that the stage in which he went down, and in which there was only an old gentleman and himself, was stopped on the other side of Finchley Common by a single highwayman. The



old gentleman, in order to save his own money, pretended to be asleep; but Shuter resolved to be even with him. Accordingly, when the highwayman presented his pistol, and commanded Shuter to deliver his money instantly, or he was a dead man—"Money!" returned he with an idiotic shrug, and a countenance inexpressibly vacant—"Oh! lud, Sir, they never trusts me with any; for nuncle here always pays for me, turnpikes and all, your honour!" Upon which the highwayman gave him a few curses for his stupidity, complimented the old gentleman with a smart slap on the face to awaken him, and robbed him of every shilling he had in his pocket; while Shuter, who did not lose a single farthing, with great satisfaction and merriment pursued his journey, laughing heartily at his fellow-traveller.

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#### ANECDOTE OF AN ITINERANT WIT.

**A**N itinerant wit had the address to pick up a good many pence at Bury St. Edmund's fair, by publishing the following advertisement.

To be seen, without loss of time, for six-pence only, a most wonderful prophet; who is not the  
Wandering

Wandering Jew, nor the son of Noah, nor an old Levite, nor St. John, as some people think ; for, before they were, he was. The Holy Scriptures frequently make mention of him ; he is no impostor, for he knew not his parents, nor did he ever suck his mother's breast. His beard is as red as vermillion, he goes bare-footed like a grey friar, and he wears no hat. His coat is neither dyed, knit, woven, nor spun ; it is neither silk, hair, linen, nor woollen ; yet it is of a very fine and beautiful colour. He drinks no wine or beer, but pure water only ; his diet is moderate ; he takes no money, if any is offered to him ; he careth not for the pomp and vanity of this wicked world, for he had rather dwell in a barn than in a king's palace ; he walks with neither stick, staff, nor sword, yet he marcheth boldly on, in the face of his enemy, and can, if he pleases, encounter the strongest man ; he is often abused by wicked men, yet he takes it patiently. He lets all men alone with their religion ; though protestants are his greatest enemies, and the papists use him kindly. At a certain season, a certain pope once paid him a visit, and thought to have convinced him by argument ; but he fell down in a short ecstasy.

There are some people now in town, who have been with him in company, and are ready to

make oath of the same. He sleeps either sitting or standing. He crieth out upon the wicked world, with stretched-out arms. He is an excellent pattern to all mankind, for he is always on the watch. Men of all nations understand his language. He calleth upon men, declaring that the day of the Lord is at hand ; and the doors and windows fly open as he prophesies. Poor women have reason to rejoice that such a prophet is come into the world, to set before their sottish husbands a pattern of sobriety. Both men and women, who follow his example, live to a great age. He was with Noah in the Ark, and with Christ when he was crucified. He is neither whig nor tory, conformist nor nonconformist, and yet he denies not the articles of the Christian faith, neither does he hold with any of them. His voice is shrill and powerful ; and he once preached a sermon that convinced a very good man of his sins, and drew tears from his eyes. People flock daily to see him ; and are so fully satisfied that he is no impostor, that they send their friends and relations, that they may also view him before he goes into his own country again.

## A SENTIMENTAL ANECDOTE.

IN A LETTER TO A FRIEND.

AMONG the many excellent institutions of that celebrated legislator of the Spartans, Lycurgus, it must be confessed there were some totally inconsistent with human nature. Stranger himself to the refined feelings of sensibility, from whence the best and purest of our pleasures flow, he sought only to inspire his people with a love of magnanimity, and an utter contempt of danger; but above even the tenderest ties of parental affection he placed the love of their country. A woman of Sparta had five sons in the army, and was hourly expecting intelligence of a battle; a messenger at length arrived: in trembling anxiety she enquired who were the conquerors: "Your five sons are killed." "Wretch! did I ask you that?" "We have gained the victory." The mother flew to the temple to offer her thanksgiving to the gods. For my own part, I should have thought it better, had Nature shewn herself somewhat more forcibly on such occasions; and think that national love need not extinguish the sentiments of maternal tenderness. A general in France, who, in the heat of battle being

told



told that his son was killed, returned an answer which shewed that nothing was dearer to him than his country's welfare ; but at the same time he felt as a father : " Let us think," said he, " how to conquer the enemy ; to-morrow I will mourn for my son."

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#### ANECDOTE OF A YOUNG OFFICER.

**MARSHAL** Turenne, in his campaign of 1656, dispatched a body of men to escort some loaded wag-gons that were coming from Arras, and gave the command to the count de Grandpré. The young count being engaged in a love adventure, suffered the convoy to march, commanded by the major of his regiment. A Spanish party that attacked the convoy being repulsed, the provisions were brought safe to the camp. The marshal being informed of Grandpré's neglect of duty, said to the officers who were about him, " The count will be very angry with me for employing him another way, and disappointing him of this opportunity to shew his bravery." These words being reported to the count, he ran to the general's tent, and expressed his repentance with tears full of gratitude and affection. The mar-shal

shal reproved him with a paternal severity, and the reproof made such an impression, that, during the rest of the campaign, this young officer signalized himself by the bravest actions, and became at length one of the ablest commanders of the age.

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### A BON MOT.

**IPHICRATES**, the Athenian, was of very mean extraction, his father having been a shoemaker : but in a free city, like Athens, merit was the sole nobility. This person may be truly said to have been the son of his actions. Having signalized himself in a naval combat wherein he was only a private soldier, he was soon after employed with distinction, and honoured with a command. In a prosecution afterwards carried on against him before the judges, his accuser, who was one of the descendants of Harmodius, and made very great use of his ancestor's name, having reproached him with the baseness of his birth ; " Yes," replied Iphicrates, " the nobility of my family begins in me : but that of yours ends in you."

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# ANECDOTE OF A GALLANT FRIEND AND SOLDIER.

**A**T the battle of Philippi, when Brutus, after the rout of his army, was in hazard of falling into the hands of his enemies, his bosom friend Lucilius gave him an opportunity to escape, calling out, "I am Brutus; lead me to Antony." Being conducted to Antony, he spoke with great resolution. "I have employed this artifice," said he, "that Brutus might not fall alive into the hands of his enemies. The gods will never permit fortune to triumph so far over virtue. Brutus will always be found, dead or alive, in a situation worthy of his courage." Antony, admiring the firmness of Lucilius, said to him, "You merit a greater recompence than it is in my power to bestow. I have been just now informed of the death of Brutus; and as your fidelity to him is now at an end, I beg earnestly to be received in his place: love me as you did him, I wish no more." Lucilius engaged himself to Antony; and maintaining the same fidelity to him that he had done to Brutus, adhered to him when he was afterwards abandoned by all the world.

## ANECDOTE OF CYRUS.

CYRUS being reproached one day by Cræsus for his profusion, a calculation was made to how much his treasure might have amounted, had he been more sparing of it. To justify his liberality, Cyrus sent dispatches to every person he had particularly obliged, requesting them to supply him with as much money as they could, for a pressing occasion, and to send him a note of what every one could advance. When all these memorandums had come to Cyrus, it appeared that the sum total far surpassed the calculation made by Cræsus. "I am not," said he, "less in love with riches than other princes; but a better manager of them. You see at how low a price I have acquired many friends, and an invaluable treasure. My money, at the same time, in the hands of these friends, is not less at my command than if it were in my treasury."



## AN ORIENTAL ANECDOTE.

FROM A LATE AUTHENTIC LETTER, DATED  
CALCUTTA.

**GOCUL** Chunres Gofaul was a bramin of superior cast, whose character as a merchant and a man of integrity was very respectable among Europeans, and exceedingly so with every native who had any knowledge of him; for he maintained a great many poor daily at his house, and in the neighbourhood where he lived, as well as extended his generosity to many of the Europeans, by lending them money when in distress. He was governor Verelst's banian.

Gocul had been confined to his room about a fortnight by a fever and a flux; I (the writer of the letter) frequently visited him in that time, but did not apprehend his dissolution was so near, till last Tuesday morning, the 20th inst. when on sending to enquire after his health, my servant informed me he was removed from his own house to the bank of a creek that runs from Collyghaunt (a place held sacred by the Hindoos, and where the water is taken up that is used in administering oaths to Hindoos, in and about Calcutta) into the river Ganges, as you know is customary with

with them, in order to die in or near that river, or some creek that runs into it. At about nine o'clock in the evening of that day I went to see him, as he lay on a fly palanquin in a boat in that creek. His servant told me he could hear, but could not speak to any body. I went near him, and called to him by name; he knew my voice, turned about, and held out his hand to me: I took hold of it, and found it very cold: he pressed mine, and said he was obliged to me for coming to see him. I told him he would get his death by lying exposed, without covering (for he was naked to his hips), to the moist air this rainy season, close to a muddy bank. He said, he wished to be cold, for that he was then burning with heat (although his hand, as observed before, was very cold). I then put my hand to his forehead, which was also very cold; still he insisted that he was burning with heat. I begged him to allow me to order him to be carried back to his own house: he shook his head, but said nothing in answer. I repeated the request, but he shook his head again without saying a word. I did not imagine such a proposition would be attended to; because it is an invariable custom, you know, amongst the Hindoos, when given over by their doctors, to be removed to the banks of the Ganges, or some creek that runs into it, for which

which they have a very superstitious veneration; and I have heard, that if a Hindoo dies in his own house, it is razed to the ground. Gocul's is a very large house, and such a circumstance would consequently be a great detriment to the estate. I staid about a quarter of an hour with him. On coming away, he repeated his obligations to me for the visits I paid during his illness, and for my attention to him at that time in particular, and pressed my hand very hard at parting, as he was perfectly sensible; and I believe, if proper care had been taken of him, it was in the power of medicine to have restored his health. There were a vast number of bramins reading and praying near him. Early the next morning I sent my servant to ask how he was; he brought me for answer, that Gocul was in the same state as when I left him the preceding night; and whilst I was at breakfast, one of his dependants came to tell me he was dead. I went to see him soon after, and found him covered with a sheet. I then enquired if either of his wives (for he had two) would burn with him. Nobody there could inform me. I desired one of his dependants to let me know if either of them resolved to burn, that I might be present: this was about eight o'clock last Wednesday morning. At ten o'clock the corpse was carried to Collyghaut, a little village about

about a mile higher up the creek, and about two miles and an half from Calcutta. Between twelve and one o'clock the same day, Mr. Shakespeare, who had an esteem for Gocul, whose nephew, Joynerain Gofaul, is Mr. Shakespeare's banian, called on me to let me know that Gocul's first wife Tarryaell was resolved to burn. We accordingly went together, and reached Collyghaut in time, where Gocul lay on a pile of sandal wood and straw, about four feet from the ground, on the banks of the creek, as naked as when I saw him the night before. His wife, we were told, was praying on the edge of the creek, where we were informed her children (two boys and one girl, one of the boys seven years, the other five, and the girl thirteen months old) were present with her and Kistenchurn, Gocul's eldest brother: that at first sight of her children, the strong ties of human nature, struggling with her resolution, drew a tear from her; but she soon recovered herself, and told her children their father was dead, and that she was going to die with him; that they must look up to their uncle, pointing to Kistenchurn, who, with his son, Joynerain before-mentioned, would be both father and mother to them; and that they must therefore obey them in the same manner as they would Gocul and herself if living. Then turning

to



to Kistenchurn, she enjoined him, and requested him to enjoin Joynerain (who was then at Dacca) to defend and protect her helpless offspring.

This done, she left her children, and advanced towards the funeral pile, which was surrounded by a vast concourse of people, chiefly bramins, about eight or ten feet from it, so that there was a free passage round the pile. Mr. Shakespeare and I were in front of the circle, and I had a perfect view of the following scene.

As soon as she appeared in the circle, I thought she was somewhat confused; but whether from the sight of her husband lying dead on the pile, or at the great crowd of people assembled, or at seeing Europeans among them (for there were two besides Mr. Shakespeare and myself), I cannot tell; however, she recovered herself almost instantaneously. She then walked, unattended, gently round the pile in silence, strewing flowers as she went round; and when she had nearly completed the third time, at Gocul's feet she got upon the pile without assistance, strewed flowers over it, and then laid herself down on the left side of her husband, raising his head and putting her right arm under his neck. She then turned her body to his, and threw her left arm over him; while one of the bramins raised his right leg and put it over her legs, without

out a single word being uttered. As soon as this was done, a shawl was laid over them, and they were not seen afterwards by any body. Some dry straw was laid over the shawl, and then some lighted billets of sandal wood were put on the straw; but all together not sufficient to prevent her raising herself up, throwing all off, and entirely extricating herself from the pile, if she had repented, or from feeling the heat of the fire or smoke, she had been inclined to save her life.—

The dry straw which composed a part of the pile was then lighted. During all this time, that is, from the moment Gocul's wife made her appearance in the circle to the lighting the pile, there was a profound silence; but on the pile being lighted, the bramins called out aloud, some dancing and brandishing cudgels of sticks, which I took to be praying, and a part of the ceremony; perhaps, to prevent her cries being heard by the multitude, so as to give them a bad impression of it, or to deter other women from following what the Hindoos term a laudable example. But I was so near the pile, that notwithstanding the noise made by the bramins, and those who danced round it, I should have heard any cries or lamentations she might have made. I am convinced she made none, and that the smoke must have suffocated her in a very short space of time. I staid about ten  
minutes

minutes after the pile was lighted, for such a sight was too dreadful to behold long; besides, nothing more was to be seen except the flames, which Mr. Shakespeare and I had a perfect view of at a distance, as we returned from the funeral pile.

Gocul's wife was a tall, well made, good-looking woman, fairer than the generality of Hindoo women are, about twenty, perhaps, twenty-two years of age at most: she was decently dressed in a white cloth round her waist, and an oorne of white cloth with a red silk border thrown loosely over her head and shoulders; but her face, arms, and feet were bare. I have heard, and indeed supposed, that women in that situation intoxicated themselves with bang or toddy; but from the relation given me of what passed between Gocul's wife, her children, and brother-in-law, as well as what Mr. Shakespeare and myself saw at the funeral pile, I am persuaded she was as free from intoxication during the whole ceremony, as possible; for she appeared to be perfectly composed, and not in the least flurried, except at first for a very short time, as before observed. She afterwards went through it deliberately, with astonishing fortitude and resolution.

This barbarous custom, so shocking to Europeans, was practised by our ancestors in Britain,

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in the time of the Druids; but whether our countrywomen in those days, who did not sacrifice themselves, were treated with the same contempt after the death of their husbands, as the Hindoo women are, I know not; for by the religion of the Hindoos they never can marry again, or have commerce with another man, without prejudice to their casts, which to them is as dear as life itself; but generally are reduced to perform the most menial offices in the family of which they were before the mistress.

This reflection, together with the great credit they gain among the Bramins, in undergoing so painful and horrid a religious ceremony, may be, and no doubt is, a very strong inducement to their continuing this practice.

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#### ANECDOTE OF TWO CITIZENS.

WHAT an inexhaustible subject is the deformity of vice, and the loveliness of virtue! how incontestable, how convincing, are the proofs! But, if moralists were in earnest, they would find, that the surest way to amend others is first to reform themselves.

Two citizens, who were neighbours, often in-

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dulged



dulged themselves with a morning's walk in the vicinity of the metropolis, before the hurrying hours of business came on. In one of these early perambulations, after ordinary conversation had ceased, one of them lamented the deluge of vice, which, like an inundation, had overspread the whole land; that virtue was driven to the very confines of these once happy realms; and that even Charity herself was preparing to depart: yet, amongst the general dearth of beneficence, he himself had a heart so very compassionate, that it melted with sorrow at a tale of woe, and he longed for nothing more than opportunities to relieve the distresses of his fellow creatures.

He had scarce finished this fine harangue, when a good-looking man, in plain attire, approached them, begging their attention to his mournful story: he told them that his house had been burnt, and his stock in trade destroyed; and produced vouchers of the truth from persons of undoubted credit.

The citizen who had not spoke, declared his inability to relieve the unfortunate petitioner; but observed to his friend, that here was a fair opportunity of displaying his favourite virtue. The beneficent man, however, declared that pity was all he could then afford, as he never carried any money about him.

The

The other, on the departure of the poor mendicant, began to upbraid his friend: telling him he should have relieved the man himself, but that he would not deprive him of his darling pleasure; charity, besides, being a virtue he had never made any pretensions to. "Now," added he, to his abashed companion, "you have clearly demonstrated, that benevolence is your characteristic: valour is mine! I look with reverence on the annals of former times, that furnish us with so many instances of godlike intrepidity; and sadly regret the want of magnanimity in our days: yet, notwithstanding this almost general defection, I think I may, without vanity, boast of as much personal courage as any man breathing; and want nothing but a fit occasion to give proofs of it."

They had now strolled to a great distance from any houses, when a man rushed from behind the hedge with a drawn sword, threatening them with immediate death, if they did not deliver their money.

"Now," says the charitable man, "now, my friend, exert yourself, and save our lives and property."

But the threats of the robber so intimidated both, that they quietly gave him their purses.

The valiant person was now, in turn, upbraided by his companion; who alleged that, if he had

given him the least assistance, he would have secured the thief, and delivered him up to justice.

" You could not expect any assistance from me," says the other, " as valour is what I never pretended to : but let us, from henceforth, cease to upbraid each other ; for we have proved that, though charity and valour are terms we understand perfectly well, we nevertheless willingly leave the practice to other men."

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## CHARACTERISTIC TRAITS OF THE PERSIANS AND TURKS.

RELATED BY M. BEAUCHAMP, VICAR OF  
BABYLON.

**T**HERE is no people on the earth who conceal so much dishonesty as the Persians, under the deceiving appearance of sincerity ; or who know so well to disguise themselves, and give the colour of truth to their compliments. Under this point of view I should prefer the Turks. The Persian is polite and affable to strangers, in order to extort money from them : the Turk, proud and grave, despises the Christians, and seldom receives  
any

any one well who is of a different religion. If one has occasion for his protection, he grants it in a haughty manner, without making use of vain words, but yet you may rely upon him.

The Persian mode of living is very much like that of the Turks. The similarity of their climate subjects them to the like usages. The people of the Levant in general live almost in the same manner, and are tenacious of their customs. The empire of habit is superior to the conveniences which they might procure, and with which they are acquainted. I in vain endeavoured to discover in the relations of several travellers, what they mean by that oriental effeminacy so much spoken of in Europe. If it consists in the pleasure of doing nothing, it is doubtless to be found in the East; but might we not as well mention the effeminacy of the savages of America, who are acquainted with no greater happiness than that of smoking their pipes, reclined in their hammocks? But if effeminacy consists in the manner of enjoying the conveniencies of life, and in increasing and varying its pleasures, by gratifying the natural appetites, we must allow that effeminacy prevails above all in Europe, even in the idea of the Orientals. When they are told of our manner of living, of the mildness of our laws, and the beauty of our country palaces, gar-



dens, &c. they reply by a text of the Koran, which says, "that the Infidels will have their paradise in this world, and their hell in the next."

The Turks and the Persians are not acquainted with the pleasures of the table, so sensual, and so much diversified in Europe, except at marriages, or when the ceremony of circumcision is performed. They seldom give feasts, and whatever good cheer they may have at these, it may be readily conceived what dulness must prevail among a company of men without women, and without wine to make them forget them. No females are ever seen on such occasions, as they are entertained in a separate apartment. The dishes served up at these entertainments consist of boiled and roast mutton, with rice, vegetables, and fruit. The guests eat greedily without speaking a word, and without drinking, I do not say wine, but even water, except at the end of their repast. The Orientals are much surprised to see us eat and drink alternately; they seldom eat beef or veal, and none of these are ever seen in their markets. They do not castrate their sheep in order to render them fat. The case is the same with respect to their poultry. The hog which is so much used as food in Europe, is to them odious and forbidden. There is, perhaps, no country in the world where there is so much game as in Turkey:

every

every body there may hunt wherever he pleases. The Turks are not acquainted with this exercise, except some of the *grandeos*, who amuse themselves with hawking. They set no value upon game; and I am persuaded that none of it is ever served up at the tables of their *pachas*, who, like the grand lama, always eat alone in the retirement of their *seraglios*. No game is ever seen in the Mahometan markets, as a Mussulman is forbid to eat of it. Meat, to be pure, must be entirely freed from the blood; and, for this reason, when the hunters kill an antelope, they immediately cut it up on the spot. If the animal is killed entirely, it can be sold only to the Christians: game therefore killed with lead-shot is not killed legally. From these circumstances one may judge how many restraints the Mahometan religion imposes on the pleasures of the table to the Turks and Persians. The Orientals do not sleep on soft beds; their beds consist of a cotton or woollen mattrafs spread out on the ground, with a pillow and a coverlet. The pacha of Bagdad, who has a revenue of eight hundred thousand pounds sterling, sleeps precisely in the same way. I have heard it said, that in the *seraglios* the women sleep upon cushions covered with jewels and pearls; but these certainly are not equal to the feathers and the down of Europe. It is customary in the

Fast for people, when they retire to rest, not to undress, which is very inconvenient, especially to the sick. Among the Persians, a whole family, father, mother, brothers and sisters, repose in the same chamber, with a lamp burning during the night. This custom forms a singular contrast with our manners. Corporal purity is a point of religion extremely serviceable to the Mahometans: winter and summer they are obliged to wash after satisfying the smallest want of nature; and no one, however dignified, or however poor, can be exempted from this practice. They say their prayers with great punctuality five times a day, before which they are still obliged, or else be guilty of a sin, to wash their hands and arms as far as the elbows. They rise before the dawn of day, and go to bed, as it were, with the sun.

It is astonishing to observe the silence which prevails here on the terraces in the evening; not a single word or cry is heard. Two hours after sun-set not one person is seen in the streets. Before morning the *mullah* calls out from the top of some mosque, "To prayers!" Religious people then rise, and, after washing themselves, which is an indispensable duty, they say their prayers.

The Orientals travel only in cases of necessity; and though it is almost a thousand years since they first made pilgrimages to Mecca, they have not yet

yet endeavoured to find out the means of going thither more commodiously; there being no country in the world where accommodations for travellers are so bad.

That effeminacy therefore of the Orientals, so much mentioned by travellers, consists only in their being dismally immured in a seraglio, and in domineering despotically over a certain number of females, who mortally hate each other, and on whom eunuchs are often obliged to inflict punishment, in order to keep these beauties in peace.

The inhabitants of the East are very luxurious in their dress, and this luxury is so much the more refined as it is not very apparent. Gaudy stuffs are not used by the men. They are employed only by the women, as well as gold and silver lace. Cloth in winter, fine woollen stuffs in summer, shawls from Cachemire, which are sometimes as fine as a spider's web, and which serve for turbans and girdles, furs of all kinds, and thin India silks, are what compose the dress of the men. Every thing they wear is *soft* to the touch, and so light that a whole dress may sometimes be held in the hollow of the hand. The Orientals surpass us in their dress, and in that of their horses. This is one of their greatest enjoyments. There is perhaps no dress so noble as



the Turkish\*, and there is perhaps no country in the world where fine dress makes less impression than in the East. The furs which the pacha of Bagdad wears, are worth from ten to twelve thousand piaſtres. The grand ſignior has a fur robe which is ſaid to be worth forty thouſand. The deareſt furs are thoſe of the black fox of Siberia. It is the ſcarcity of them which makes their value, for they are far from being agreeable to the ſight. Every one here dreſſes according to his rank, without aſſuming an air of importance. The little expence which the Orientals are at in ornamenting their houſes, permits them to lay out a great deal for dreſs. It is very common to ſee a Turkiſh ſhoemaker with a turban worth four or five guineas, and made either of the fine wool of Cachemire, or of beautiful embroidered muſlin. The head-dreſs of the Turks, which is always very neat, has quite a different effect from our hats, which would appear to them very ridiculous, did they know that we wear them ſometimes only for ſhew under the arm.

The Turks and the Perſians are very jealous. For this reaſon they keep their women always cloſely immured, and oblige them to wear a veil when they go abroad. I am of opinion that

\* That is, in the opinion of the author.

Oriental jealousy has given rise to this custom, which is very ancient, as may be seen in the Scriptures. Sarah was hid behind the door of the tent when the two Angels came to visit Abraham, and Rebecca covered herself with a veil when she perceived Isaac. I am, however, persuaded that this custom, because it is general, has not been long the effect of personal and individual jealousy. The most indifferent person here is obliged to act as others do; and a Turk or a Persian would think himself dishonoured, should his wife allow herself to be seen. Jealousy, in general, therefore does not torment the Orientals so much as is imagined. A certain custom has been established here by them for ages; and the women think that it cannot be otherwise: we may say that one of the sexes has entirely subjected the other. The women visit one another, and the master of the house must not enter his harem when there is a strange woman in it. This is an act of politeness which in Turkey cannot be dispensed with. The empire of prejudice is here so great, that the women retire and hide themselves when they see those people who daily frequent their houses, such as the water-carrier, baker, &c. Whatever their age may be, one may readily perceive that jealousy is here out of the question. It is merely an af-

fair of decency. The women in the East are sacred \*.

I lived ten years among the Turks, and always enjoyed ease and contentment. The despotism of the pachas affects only the great. The court of Constantinople is upon this subject immutable. I am of opinion, that the Turks are happy by their uniformity of life, which in Europe would make us die of melancholy. Neither intrigues nor adventures, as one may see, are known amongst them. There are few assassinations, no duels, and never any suicides. Justice is speedily administered, and law-suits are neither so numerous nor so complicated as in Europe, where a number of laws are buried in commentaries: all are judged in the East by the Koran. In money affairs, he who gains his cause pays ten per cent. to the cadi, and the person who loses gives nothing †. Property is respected in Asia much more than is commonly thought in Europe.

\* How different from those of the West !

† This is by no means the case in England !

ANECDOTE RELATING TO THE CEREMONIES USED IN CONFERRING THE ORDER OF KNIGHTHOOD.

TRANSLATED FROM THE FRENCH.

HUGH of Tiberias, lord of Galilee, with many other knights, had the misfortune to be taken prisoners by Saladin, sultan of Egypt, after performing amazing feats of valour. The sultan, who was no stranger to the character of the unfortunate Hugh, was greatly pleased with having him in his power, and told him, unless he agreed to pay a large ransom, he must instantly prepare for death. The knight replied, that he would readily pay the ransom, if it did not exceed his abilities—and desired to know what sum he demanded. Saladin told him, that nothing less than an hundred thousand bysants of gold would be sufficient to purchase his liberty.

“Alas, sir!” answered Hugh, “you demand more than the value of all my estates.”

“Be not discouraged,” replied the sultan; “it will not be difficult for you to acquire the sum demanded. You are remarkable for courage and intrepidity, and have often distinguished yourself by the most glorious actions; and can it then



then be supposed that there is a single knight, who will refuse to contribute towards the ransom of so brave a warrior?—I will permit you to return to the Christian army, provided you will promise either to pay the ransom at the end of two years, or deliver yourself up a prisoner.”

Hugh readily accepted the offer, and prepared for his departure : but in a few minutes the sultan returned, took him by the hand, led him into his own apartment, and thus addressed his prisoner.

“ I conjure you, by the religion which you profess, to reveal to me a secret which I have long desired to know. The Christian knights have rendered themselves famous all over the world : what ceremonies are used at their taking the order, and by what means can I obtain it?”

“ Sir,” replied Hugh, “ the sacred order of knighthood would be ill bestowed on you ; for, according to our law, you are destitute of grace, and an enemy to the true religion. Would it not be considered as an egregious piece of folly if I should adorn a dunghill with flowers, which, after all my care, would still retain its filthy savour?—In like manner, I should commit the grossest error, by decking you in the robes of the Christian order. I dare not undertake it.”

“ You have nothing to fear,” replied the sultan ; “ you are my prisoner, and as such are bound

bound to execute whatever I command. It is my pleasure that you immediately perform this ceremony; nor will I admit of an excuse."

Hugh, finding it in vain to contend, began to instruct him in the several ceremonies.—He first caused the sultan's beard to be trimmed, as becomes a new knight, and then led him to the bath.

Saladin enquired the meaning of these several forms; to which Hugh answered,

"As the tender babe, after being washed in the waters of baptism, is freed from all *pollution*; so you, Sir, are to come from this bath free from all *baseness*, and filled with *courtesy*. You are to bathe yourself in the waters of *humility*, *gentleness*, and *benevolence*, and endeavour to render yourself *beloved* by all the world."

Saladin, pleased with the explanation, cried out,

"This, by the great Allah! is a noble beginning."

Hugh now took him from the bath, and placed him on a rich and soft bed, saying,

"This bed intimates, that by the achievements of knighthood we are to purchase the bed of *true rest* in the mansions of eternity."

When the sultan had lain some time on the bed, Hugh bade him arise, and put on him a garment

ment of fine linen; and then arrayed him in a scarlet robe. Saladin, with some wonder, asked the meaning of these different pieces of apparel; to which Hugh answered,

“ The first indicates, that a knight ought to be particularly careful to keep himself free from every vice, spotless like a *linen* garment from the whitster's fields; and the second, that he thinks nothing *too great*, nor *too hard*, if it tends to promote the honour of the *Almighty*, and the service of *religion*.”

Saladin, struck with the propriety of the remark, answered,

“ This is truly singular, and gives me infinite delight.”

The knight then put on the feet of Saladin a pair of dark brown shoes, saying,

“ Let this *earthly* colour remind you continually of *death*, and the subterraneous mansion to which you must shortly retire, and from which you cannot return. The thought of this should teach you *humility* and *modesty*; - a *proud* knight being a *scandal* to his order, and a *reproach* to human nature.”

He then girded the sultan with a white sash, adding,

“ This intimates, that you are carefully to preserve an *unspotted purity*, and despise *luxury* of every

every kind. A true knight should be irreproachable in his conduct, and *intrepid* in every action which has a tendency to promote the cause of virtue."

Hugh next put on the feet of Saladin a pair of gilt spurs, saying,

"These spurs, which are intended to augment the fury and swiftness of the horse, denote, that with the *speed* of the *rapid courser* you should fly to the assistance of every person in distress, and lay prostrate before you those who trample on the sacred laws of justice and humanity. This is the constant practice of every knight who desires to obey the precepts, and support the dignity of his order."

Hugh then girded on the sword, adding,

"This weapon is to defend you from the *assaults* of your enemies, and punish the champions of vice and immorality. Its two edges intimate, that the two motives which regulate a knight's conduct, are *uprightness* and *loyalty*: the former animates him to assist the weak, when oppressed by the weighty hand of flagitious tyranny; and the latter, to defend his country against all the attempts of its perfidious enemies."

Here the knight made a pause; and, the sultan asking if any thing was wanting to complete the ceremony, Hugh answered,

"There



" There is still one particular remaining, which cannot now be performed: I mean the *kiss of peace*, given in remembrance of him for whose sake the order was established. This must be omitted, as I am now your prisoner."

Highly pleased with the ceremony, and its emblematical intention, Saladin arose, and, in the robes of knighthood, led Hugh into the divan, where fifty emirs were assembled, and, after causing him to sit down, recommended him to their liberality as an unfortunate warrior. Nor was this recommendation in vain: they collected for the prisoner thirteen thousand bysants of gold above what the sultan demanded for his ransom.

An instance of generosity so remarkable astonished the knight, and convinced him (which was no easy matter in those times) " that even Infidels may be capable of good works."

He received their liberality with gratitude, and employed it in ransoming a great number of Christian captives. Saladin also released gratuitously ten knights to accompany Hugh; who, loaded with honours and presents, departed from the tents of that royal commander, whose valour subdued all the kingdoms of the east.

## ANECDOTES OF CHARLES I.

OMENS, however founded upon, and connected with superstition and credulity, have, in almost every age, had some influence upon great minds and great events. The two following anecdotes have a relation to the fate of our first Charles, who was so much under the influence of credulity, that he never enjoyed a day's happiness after consulting the Sortes Virgilianæ.

Bernini, the famous Neapolitan statuarist, made a bust of the king, which his majesty considered so exquisite a piece of workmanship, and so like him, that he was pleased to appoint a particular day for a select party of his friends to come and dine with him at Chelsea, where the royal residence then was; and to enable his visitors the better to survey and examine the beauties of this chef d'œuvre of art, the King commanded it to be exhibited upon a table of the garden, which was accordingly done; and while the royal and noble company were in deep contemplation and admiration of this excellent performance, an hawk flew directly over their heads, with his prey in his talons, which he had just wounded to death. *Some of the blood fell on the neck of the royal statue.*

This

This unlucky circumstance very much disconcerted all present, one of whom, in hopes that the king did not notice it, and that he should be able to wipe away this cause of universal consternation, unperceived by his majesty, endeavoured so to do several times, by wetting his handkerchief; but, alas! every attempt was vain.

#### SORTES VIRGILIANÆ.

THE same king being at Oxford during the civil wars, went one day to see the public library, in company with Lord Falkland; where his majesty was shewn, among other books, a nobly printed and elegantly bound Virgil. His lordship, in order to divert the king, would have him make a trial of his fortune, by consulting the *Sortes Virgilianæ*, which, every body knows, was an usual kind of augury at that time of day. And such was the superstition, in that age, paid to Virgil's writings, that it was generally believed, that the words of this admired poet would point out the fate of the person who should take up the book, and that he might be assured, the verses which *first happened to catch his eye*, would prove significant of his future fortune. Whereupon, the King is said to have dipped into, and cast his  
eye

eye upon that part of queen Dido's imprecation against her favourite Æneas, in Virg. *Æn.* ii. 554, &c. These lines seem most remarkably applicable to that fatal catastrophe, which put a period to the King's life, and are thus translated by Dryden :

“ Yet let a race untam'd, and haughty foes,  
His peaceful entrance with dire arms oppose ;  
Oppress'd with numbers in th' unequal field,  
His men discourag'd, and himself expell'd,  
Let him for succour sue from place to place,  
Torn from his subjects, and his son's embrace.  
First, let him see his friends in battle slain,  
And their untimely fate lament in vain ;  
And when at length the cruel war shall cease,  
On hard conditions may he buy his peace :  
Nor let him then enjoy supreme command,  
But fall untimely by some hostile hand,  
And lie unbury'd on the barren sand.”

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#### ANECDOTE OF A YOUNG LADY.

A YOUNG lady, who lived in the North, was on the point of marriage with a young gentleman whom she was dotingly fond of, and by whom she was as greatly beloved. She was at the  
same



same time admired by a person of high rank, but whose passion, as he was already married, was consequently dishonourable. He was determined, however, at any rate, to indulge his vicious flame; but as she was a person of the strictest honour, he was obliged to act cautiously, and keep his views a secret. Knowing her propensity to gaming, he laid a snare for her, into which she fell, to the great diminution of her fortune. This he took care to have represented with the most aggravating circumstances to the gentleman to whom she was engaged. His friends painted to him the dreadful inconvenience of his taking a gamester to wife; that poverty, disease, and probably dishonour to his bed, were the likely consequences; in a word, they managed matters so as to break off the match. The villain who occasioned the breach between the lovers, notwithstanding, missed his wicked ends; his addresses and proposals met with contempt and abhorrence; yet, though she preserved her chastity (a circumstance very uncommon amongst female gamesters)—the loss of her intended spouse, to whom she was so passionately attached, threw her into a decline, which in a few months put an end to her life.

## ASTRONOMICAL ANECDOTES.

THE utility of astronomy is so fully acknowledged, that few proofs are necessary to shew it. Independent of the interesting spectacle which it exhibits to our admiration, it is of the utmost advantage to geography and navigation, which by its assistance seem to unite both the extremities of the globe. It is by astronomy also that we regulate the calendar and chronology, &c.

Nothing, however, proves better the utility of astronomy than the fatal inconveniences which an ignorance of that science has caused to whole nations. Nicias, the general of the Athenians, having resolved to quit Sicily with his army, an eclipse of the sun, which struck him with terror, made him lose the favourable opportunity, and occasioned the death of the general, as well as the ruin of his army;—a loss so fatal to the Athenians, that the decline of their country may be dated from that epoch. Alexander, even before the battle of Arbela, being frightened by an eclipse of the moon, ordered sacrifices to be offered up to the sun, moon, and earth, as the divinities who caused these phenomena.

On the other hand, we find more enlightened generals, whose knowledge of astronomy was of  
the

the greatest utility to them. When Pericles commanded the Athenian fleet, there happened an eclipse of the sun, which caused such a general consternation, that even the pilot fell a trembling; but Pericles revived his courage by a very familiar comparison: taking the corner of his cloak, and covering his eyes with it, he said to him, "Dost thou think that what I now do is a sign of misfortune?" "No," replied the pilot. "But," returned Pericles, "it is an eclipse for thee, and differs in nothing from what thou hast seen, except that the moon, being larger than my cloak, hides the sun from a greater number of people.

Agathocles also, king of Syracuse, in the African war, observing, when his troops were about to engage with the enemy, that they were all thrown into confusion by an eclipse, presented himself before the soldiers, and explaining the cause of the phenomenon to them, dissipated their fear. Tacitus speaks of an eclipse which Drusus took advantage of to appease a sedition; and circumstances of the same kind are mentioned of Sulpitius Gallus, the lieutenant general of Paulus Emilius, in the war against Perseus, and of Dion, king of Sicily.

Christopher Columbus, having the command of the army which Ferdinand king of Spain sent to the island of Jamaica, soon after it was discovered,

vered, found himself in so great want of provisions, that he had no hopes of saving his army, and was on the point of submitting at discretion to the savages. The approach of an eclipse, however, enabled this great man to fall upon an expedient to extricate himself from his embarrassment; he sent word to the savage chiefs, that if they did not bring him every thing he required within two hours, he would call down every misfortune upon them, and begin by depriving them of the light of the moon. At first, these savages paid little attention to his threats; but as soon as they saw the moon begin to be darkened, they were struck with the greatest terror, and laying every thing that they had at the feet of the general, begged him in the most earnest manner to forgive them.

One of the advantages procured by the progress of astronomy, says the illustrious Mr. De la Lande, is, that it has dissipated the errors of judicial astrology. Those therefore who have contributed to bring this science to such perfection, as to free men from that wretched imbecility to which they were so long dupes, deserve the general thanks of mankind. The adventure of the year 1189, which covered with shame all the astrologers of Europe, is well known. All nations, whether Christians, Jews, or Mahometans, united



in announcing, seven years before by letters, solemnly published in Europe, a conjunction of all the planets, which was to be accompanied with ravages so dreadful, that universal confusion was to be apprehended from it. People expected to see the end of the world; but, nevertheless, that year passed away in the same manner as the rest. An hundred circumstances of the same kind, equally well attested, would not, however, have been sufficient to free ignorant and credulous men from the prejudices of their education. It was necessary that the spirit of philosophy and research should be diffused abroad among mankind, display to their view the extent and boundaries of nature, and accustom them never to be frightened without good proofs and sufficient examination.

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#### NEW ANECDOTES OF HENRY IV. OF FRANCE.

I. IN 1576, the city of Eauze, in Armagnac, stirred up by some seditious person, had refused to admit the garrison, which the king of Navarre was sending thither. He reached the gates of the city, before the inhabitants could have had notice of his march, and entered it without opposition,

at

at the head of fifteen or sixteen who were nearer to him than the rest of his troops. The mutineers, perceiving this, cried out that the portcullis should immediately be dropped; the thing was done, and separated this handful of soldiers from the troops which remained without. The rebels rang the alarm; a body of fifty soldiers hastened down, some of whom cried, "Fire at that scarlet jacket, and at those white plumes, for 'tis the king of Navarre." Upon this, that monarch said: "My friends, my companions, it is here we must shew our courage and resolution; for on that depends our safety. Let each then follow me, and do as I do; let every pistol-shot do execution." The rebels being dispersed, and the city filling with Henry's soldiers, who had forced the gates, the inhabitants would have been all put to the edge of the sword, had not the principal men amongst them, with the consuls at their head, come and thrown themselves at the feet of the king of Navarre, who felt compassion for them, and contented himself with ordering four of those to be hanged, who had fired at the white plumes.

II. This prince, who exposed his person like the meanest soldier, exhibited before Nerac, in 1577, an instance of excessive intrepidity: a body of cavalry was detached to surprise him, and

he repulsed them almost alone. The intreaties of his officers could not prevail on him to take more care of his life ; and his example animated them in their turn, to such a degree, that twelve or fifteen of them advanced, that same day, to fire their pistols in the very teeth of the Catholics. Henry, who observed it, said to Ééthune : " Go to your cousin, the baron de Rosny ; he is as stupid as a drone : bring him back, and the rest along with him ; for the enemy seeing us retire, will undoubtedly charge them so furiously, that they will all be taken prisoners, or killed." Rosny obeyed the order ; and the king, who perceived that his horse was wounded in the shoulder, reproached him for his temerity, with an air of anger that was perfectly kind and obliging.

III. Catherine of Medicis, mother of Henry III. and who bore the chief sway in the government of the kingdom, had a strong inclination to prevail on the king of Navarre to abandon the Huguenots, and return to the court of France : but, not succeeding in this attempt, she held a secret correspondence with such cities as he was master of. In 1578, the two courts being at Auch, one day, when a ball was given, information was conveyed to the king of Navarre, that the governor of Réole, who was an elderly gentleman, instigated by a passion for one of the  
 maids

maids of honour attending the queen-mother, had betrayed his trust, and delivered up the place to the Catholics. Henry, resolved not to defer the hour of vengeance, gave secret notice to Rosny, and three or four officers, to quit the ball-room, and meet him in the fields, with arms concealed under their clothes. The king waited for them with a small body of troops. They marched for the remainder of that night, and reached Fleurance at the very moment when the gates were opened. They took possession of the town without the slightest opposition. The queen-mother, who would have sworn that the king of Navarre had lain at Auch, the next morning received with astonishment the news of this exploit. But she thought it best to laugh it off: "I see very well," said she, "that this is in revenge for Réole. The king of Navarre hath had a mind to give cabbage for cabbage, but mine is the better headed."

IV. On another occasion, that princess was caressing him exceedingly, and even went so far as to tickle him in the sides. Henry, suspecting that the queen's design was to try whether he had a coat of mail under his clothes, unbuttoned his doublet, and shewing her his breast, "See, madam," said he, "I serve nobody under cover." When she conjured him not to pay court any



longer to the magistrates of Rochelle, telling him that it was doing an injury to his grandeur, to submit thus to a populace by whom he might be often shaken off: "I do there," replied Henry, "what I please, because I please to do nothing there but what I ought."

V. The conferences not having effected the desired pacification, Henry took up arms again, and laid siege to Cahors, a town exceedingly well fortified. The governor of the place had a strong garrison under his command, and took every precaution that a man would take, who expected every moment to be attacked. This appeared from a billet found in his casket, upon which were these words in his hand writing; "A fig for the Huguenots." Whatever representations were made to the king of Navarre with respect to this undertaking, the only answer he gave was: "Nothing will be impossible for me, with men as brave as those who are my counsellors." This prince was then at the head of a handful of soldiers, who displayed prodigies of valour, conducted by a hero, who himself fought like a private soldier. Every blow seemed to be aimed at him; he broke two partisans, and his other weapons were all bent. These encounters occupied five whole days and nights. The besieged were in expectation of immediate succours, and only  
fought

fought to protract the siege till the arrival of those succours. Intelligence soon came that they were near at hand. In this emergency, the officers, exhausted with fatigue, assembled round the king of Navarre, and earnestly conjured him to provide a retreat, before their enemies had forced their way into the city. But that brave monarch, whom nothing could deject, or intimidate, surmounting the anguish which he felt from his wounds, turned to the officers with a smiling countenance, and, with an air of confidence that would have animated the most feeble and dispirited, contented himself with making this reply: "It is decreed above what shall become of me on this occasion. Remember that my retreat from this town, without having first secured it for our party, shall be the retreat of my soul out of my body: my honour is too far engaged to permit me to act otherwise. Talk no more to me, then, but of fighting, of victory, or death." Fortune seconded the courage of Henry. The town was taken and pillaged; but the soldiers were forbidden, under pain of death, to offer violence to any person.

VI. After some other expeditions, Henry made peace with the court, and passed the three following years in tranquillity. He improved himself by reading the best authors. One of the books

in which he took most pleasure, was Plutarch's *Lives of Illustrious Men*. He often said, that he lay under great obligations to that book; having drawn from it excellent maxims for his own private conduct, and for the government of a kingdom.

This prince, at a distance from the court, and desirous of watching its motions, cast his eyes upon the baron de Rosny\*, whom he charged with the necessary instructions. When that lord came to take leave of his master, Henry, after embracing him several times, said,

“ My friend, remember that the principal ingredient of a noble courage and of high worth, is to keep your word inviolably: I will never be untrue to that which I have given you.”

VII. Catherine of Medicis, who considered her authority as founded upon the dissensions between the Catholics and the Huguenots, soon obliged the king of Navarre to take up arms again. He marched, in 1587, against the duke of Joyeuse, the general of the Catholic army. When he came in sight of the latter, “ Look, my friends,” said he to his soldiers; “ there is a new-married man, who hath got his wife's portion still untouched in his coffers; it is your business to look there for it.”

\* Afterwards duke of Sully.

The two armies were ready to engage. Before the action commenced, the king of Navarre, turning to the princes of Condé and Soissons, said, with that confidence which is a presage of victory, "Remember that you are of the blood of the Bourbons; and, as God is alive, I will let you see that I am your eldest brother." "And we," replied the princes, "will shew you that you have gallant younger brothers."

Henry observing, in the heat of the action, that some of his troops were placing themselves before him, with intent to defend his person, cried out to them; "Get aside, I beseech you; don't obscure me; I wish to be seen." In fact, he pierced through the foremost ranks of the Catholics; made several prisoners with his own hands, and even collared the brave Casteau-Regnard, cornet of the Gendarmes, crying out to him, in a tone peculiar to himself: "Yield, Philistine."

VIII. In 1589, Henry IV. who had only five or six thousand men, was attacked at Arques, a village at a short distance from Dieppe, by the duke of Mayenne, who had about thirty thousand. The king, suspecting that the Leaguers would, during the action, direct their principal exertions against his artillery, posted there the Swiss regiment of Glaris, upon which he had



great dependence, and their colonel Galaty, upon whom he depended still more. What he had foreseen, having come to pass, he flew, as was his custom, to where the danger seemed greatest, "Gossip," said he to Galaty, as he came up to him, "I am come to perish or obtain glory with you." This declaration had the success which it deserved; it decided the day: the Leaguers were repulsed on every side, and at length completely beaten.

A few moments after this battle at Arques, they brought to the king a prisoner of distinction. Henry advanced to meet him, and embraced him smiling: the other, who was looking about for the army, expressed to the king his surprise at seeing so few soldiers attending him. "You don't see them all," said that prince with the same gaiety; "for you forgot to reckon God and the just rights which are on my side."

It was at the conclusion of this battle, that he wrote to the brave Crillon this celebrated letter: "Go hang thyself, brave Crillon; we have fought at Arques, and thou wast not there." He said likewise, previous to the day of that battle, "That he was a king without a kingdom, a husband without a wife, and a warrior without money."

IX. The army of the Royalists and that of the Leaguers were ready to come to action in the plains of Ivry, in 1590. The evening before the

the battle, colonel Thifche, who had the command of the Germans that followed the standard of Henry IV. found himself obliged, by a meeting amongst his soldiers, to demand the money that was due to them, threatening, at the same time, to take no part in the action, if their pay was not delivered to them. The king answered peevishly, "How, colonel, is this acting like a man of honour, to ask for money, when you should take orders for the battle?" Thifche retired in great confusion, without making any reply. The next morning, when Henry had ranged his troops in order of battle, he recollected what had passed the evening before, and ran to make due reparation for it. "Colonel," said he publicly to Thifche, "now is the opportunity. It may happen that I shall never return from this field. It is not just that I should sully the honour of so brave a gentleman as you are. I here declare, then, that I acknowledge you for a man of worth, and one incapable of a dastardly action." At the same time he embraced the German officer very cordially, who replied with transport, "Ah, sire! in restoring to me my honour you take away my life; I were unworthy if I did not sacrifice it this day in your service. Had I a thousand lives, I would lay them down with pleasure at your feet." In fact, he exposed him-

self so boldly to every danger, that he fell dead, pierced with innumerable wounds.

X. The city of Chartres had embraced the party of the League ; Henry IV. besieged it in 1591 ; but two assaults, made with loss, had disgusted the king with the enterprize, who, being urged by the chancellor to make a third attempt, replied with an angry air, " Go do it yourself, then ; I am not used to sell the blood of my nobility so dear."

This prince was advised to take Paris by assault, before the arrival of the auxiliaries which the king of Spain was sending to the succour of the League : but Henry would never consent to expose that capital to the horrors which a city taken by storm must experience : " I am," said he, " the real father of my people ; I am like that genuine mother who presented herself before Solomon : I would much rather not have Paris in my possession, than possess it in a state of utter ruin, by the slaughter of so many persons."

During the siege of this city, the duke of Nemours, who commanded the besieged, ordered all the useless mouths to depart. The king's council would willingly have refused them a passage ; but that prince, being informed of the dreadful extremity to which those wretches were reduced, issued orders that they should be permitted

ted to pass. " I am not surpris'd," said he, " that the chiefs of the League, and the Spaniards, have so little compassion for those unhappy creatures ; they were only their tyrants : but, as for me who am their king, I cannot hear the recital of such calamities, without being touched to the very bottom of my heart, and without ardently desiring to apply a remedy to them."

XI. In 1596, the Spaniards threatened the city of Calais ; Henry IV. dispatched Sancy, one of his officers, to England, in order to engage queen Elizabeth to succour it, which she could do the more readily, as the earl of Essex was in the Channel with a powerful fleet. The queen told Sancy, that she would let the king know her intentions by her ambassador then at his court. This was lord Sidney, who plainly told his majesty, that the queen had designs of more importance for the welfare of her dominions, than the relief of Calais ; that she would, nevertheless, make some efforts to prevent the Spaniards from taking it, provided he would consent to pledge it to the crown of England, until those sums were repaid which she had lent his majesty, since she first began to assist him to maintain the war against his enemies. The king received this proposal very ill, and said, turning his back upon lord Sidney,

" That



"That if he was to be bitten, he would as soon it should be by a lion as by a lioness."

XII. Two counsellors of state advised Henry IV. to detain the duke of Savoy prisoner in France, until he had made restitution of the marquisate of Saluces. "By this measure," said they "your majesty will save time, money, and soldiers." The king made answer, "I have learned from my earliest years that to keep faith inviolate is more useful than all that perfidy can authorise. I have before me the example of king Francis I. who might, by an act of treachery, have detained a much more important prize, namely, the emperor Charles V. If the duke of Savoy has broken his word, to imitate the faults of others is not innocence; and a king makes a good use of the perfidy of his enemies, when he employs it as a foil to set off his own fidelity." He then added, that they had a mind to dishonour him, and that he would much rather lose his crown, than incur the slightest suspicion of having violated good faith, even towards his bitterest enemies.

XIII. In Spain, the grandees of the first class appear in presence of the king with their hats on before they have spoken to him. At the first audience given by Henry to Don Pedro, that prince, seeing the ambassador enter without uncovering, desired, in order to mortify the proud Spaniard,

the marechals of France, and the dukes who were present, to put on their hats.

X.V. Francis d'O, who had been superintendent of the finances under Henry III. continued to preside over them under Henry IV. who gave him the government of Paris. This prince heard of the riches accumulated by that minister; still, however, he suffered him to keep his place, through fear of disobliging the lords of the Catholic party, by whom d'O was much beloved. When that minister was attacked by a malady which brought him to the grave, several persons applied for the government of Paris, and of the Isle de France: the king's answer was: "Many of them will be disappointed; for I intend to bestow this government on myself, and we see no rascals made governors of Paris: so, if I am governor, I will do my business like others, and, please God, will acquit myself of my duty as I ought."

XV. Henry gave proofs of his goodness of heart even in his own household. D'Aubigny, a gentleman of his bedchamber, and who, as he said himself, had been brought up at the feet of his royal master, complained to him sometimes of having never received any favours from him. Ingratitude, certainly, was not a vice of Henry IV. but that prince, obliged to conciliate the affections of the Catholic lords by benefices, saw himself

himself often compelled to deprive his oldest servants of the recompences which they merited. Henry, meeting D'Aubigny one day at the fair of St. Germain, told him that he would give him his fairing. He went into a painter's shop, and, seeing his own picture there, made a present of it to D'Aubigny. The latter never once thanked him for it, and would not take the picture. He even wrote at the bottom of it these four lines:

C'est un roi d'etrange nature.  
Je ne fais quel diable l'a fait ;  
Car il recompense en peinture  
Ceux qui l'ont servi en effet \*.

When the king came that way again, he was going to pay for the picture. The painter informed him that D'Aubigny would not take it, but had written something at the bottom of it. The king read the verses, but only laughed at them.

This same gentleman, lying in the king's wardrobe, said one night to la Force, who was sleeping by his side, " La Force, our master is the most ungrateful being upon the earth." La Force, who was very drowsy, asked him what he was

\* This is a very strange king; I know not what devil hath made him; for he rewards with daubed canvas those who have served him substantially.

saying:

saying : "How deaf art thou !" cried the king, whom they had imagined to be asleep : "he says that I am the most ungrateful of mankind." "Go to sleep, fire," answered D'Aubigny ; "we have a great deal more to say of you." The next morning, says D'Aubigny, in his History, the king did not accost me with an unpleasant countenance ; but, however, he did not give me a single sol the more.

XVI. One day when Sully, who was superintendant of the finances, came to present the new year's gifts to the king, he found him still in bed with the queen. The king desired him to come in, and shew the new-year's gifts. They consisted of gold and silver medals for their majesties, and for the queen's ladies and maids of honour. "Rosny (for so the king called him), will you give them their new year's gifts without making them come and kiss you ?" "Surely, fire," answered Sully, "since you have commanded them to do it, I have no need of entreating them." "Come now, Rosny, you shall tell me the truth : which of them do you kiss with most pleasure, and think to be the handsomest ?" "Faith, fire," replied the superintendant, "I cannot tell ; I have other things to think of besides love, and judging between one beauty and another. I kiss them as I would relicks, when presenting my offering."

"Heydey !"



“Heydey!” said Henry, laughing, “what a prodigious financier is Rosny, to make such rich presents out of his master’s goods, and all for a kiss!” Then, when those before whom he did not choose to say every thing, had been dismissed, he gently jogged the queen, who was asleep or pretended to be so, because she was somewhat vexed: “Awake, you sleepy creature,” said he, “and leave off grumbling. You imagine that Rosny favours me in the little squabbles which you and I have together. You would be quite of a different opinion, were you to know what great liberties he takes in telling me truths; for which, although I put myself in a passion, I do not bear him any ill-will. On the contrary, I should think he did not love me if he were not to represent to me what he considers as being for my own personal glory, the reformation of my kingdom, and the comfort of my people. For you see, my dear, there are no dispositions so upright which would not stumble sometimes, if they were not pulled up when they trip, by the admonitions of their loyal servants, or their intimate and prudent friends.

XVII. Henry always shewed great intrepidity and generosity towards his enemies, even to those who, stimulated by a fanatic zeal, wished to take away his life. The historian Le Grain records an adventure which happened to this monarch with

with one captain Michau, who had pretended to desert from the Spanish service, and go over to that of Henry, in order to find an opportunity of assassinating him. One day, says that historian, as Henry was hunting in the forest of Aillas, he perceives captain Michau at his heels, well mounted, and with a couple of pistols cocked and primed: the king was alone, no assistance was at hand, as it is the custom of hunters to be scattered from one another. Henry, seeing Michau approach, said, in a bold and determined manner, "Captain Michau, alight; I want to try whether your horse be as good a one as you say he is." Michau obeyed; the king mounted his horse, and, taking the two pistols, said, "Hast thou a mind to kill any one? I have been told that thou hadst a design to kill me; but it is in my power to kill thee, if I choose." As he said this, he fired the two pistols into the air, and ordered Michau to follow him. The captain, after many excuses, took his leave in two days after, and never again made his appearance.

XVIII. The duke of Mayenne, who was head of the league, and who had presumed to dispute the crown with Henry IV. solicited his pardon, and obtained it. The duke was introduced to the king, at Monceaux, while his majesty was walking in the park, attended only by Sully:  
the

the duke put one knee to the ground, and joined to his declaration of fidelity, his thanks to his majesty, "for having delivered him," he said, "from the arrogance of Spain, and the cunning of Italy." Henry, who had advanced to meet him, when he saw him approach, embraced him three times, made him rise instantaneously, embraced him afresh with that goodness which never held out against repentance; then taking him by the hand, he walked with him in the park, where he discoursed to him familiarly upon the embellishments he was making. The king walked at such a quick pace, that the duke of Mayenne, equally troubled with his sciatica, his fat, and the great heat he was in, dragged his thigh with much difficulty, and suffered cruel pain, without once daring to mention it. The king perceived it, seeing the duke red in the face, and in a violent perspiration, and said to Sully in a whisper, "If I walk this fat man here any longer, it will be an easy way of being revenged for all the mischiefs he hath done us."

"Tell truth, cousin," continued he, addressing the duke of Mayenne, "do I not walk a little too fast for you?" The duke made answer, that he was almost stifled; and that had his majesty held it on but for a little while longer, he would have killed him without intending it. "Upon my honour,

honour, cousin," replied the king laughing, as he embraced him and clapped him on the shoulder, "this is all the vengeance I shall ever take on you." The duke of Mayenne, who was affected in a lively manner by this frank behaviour of the king, attempted a second time to kneel, and kiss the hand of his majesty, and swore that he would ever after serve him even against his own children. "I believe it," replied Henry; "and that you may be able to love me and serve me the longer, go rest yourself in the castle, and take some refreshment, for you stand in great need of it. I will go and order you a couple of bottles of the wine of Arbois; for I know very well that you have no dislike to it. Here is Rosny; he shall accompany you, and conduct you to your chamber; he is one of the oldest servants I have, and one of those who have received the most pleasure in seeing that you are inclined to love and serve me with sincerity."

XIX. Notice having been given to Henry, that the prince of Joinville, a giddy and volatile young man, was forming intrigues in Spain by means of the count de Chamnite, one of the ministers of that court, his majesty gave orders that he should be arrested. When he found himself a prisoner, he said that he was ready to make a full discovery, provided it were to the king in person,



person, and the duke of Sully present. Joinville was brought before them, and declared every thing they wished to know. Henry thoroughly understood the character of this young prince; and, treating him as he deserved, sent for the duchess of Guise his mother, and for the duke of Guise his brother, to whom he said in his closet, "Here is the prodigal son in person; he hath got some foolish notions in his head: I treat him like a child, and pardon him for your sakes, and that of M. de Rosny, who hath interceded for him in the most earnest manner; but it is on condition that you lecture him all three; and that you, nephew," said he, turning to the duke of Guise, "will be answerable for him in future. I give him in charge to you, that you may make him wise, if it be possible."

XX. It frequently happened that Henry straggled from his attendants at the chace, and mixed familiarly amongst such persons as he chanced to meet, in order to learn what was said of him. This popular condescension sometimes drew him into pleasant adventures, from which he always came off like a man of wit. One day, having wandered from his company, he made towards the nearest village, entered the best inn in the place, and sat down at a table d'hôte along with several tradesmen, without being known to them.

After

After dinner, the conversation turned upon state affairs, and Henry talked of news from court and from the king. Each gave his opinion, and at length the king's conversation became the topic. A grazier, who sat near him, said, "Let us not talk of that; the cask smells always of the herring." Soon after the king rises from table, pays his reckoning, and places himself at the window. Immediately he sees some lords, who were come to look for their dinner at the village: he calls out to them, and desires them to come up. Those who had dined with the king, now knew him by the respectful manner in which the courtiers approached him: they were struck dumb, and could have wished that they had not spoken their minds so freely. The king, without shewing the least resentment for what they had said to him, clapped the grazier on the shoulder, as he was going away, and said to him, "Honest man, the cask smells always of the herring on your side, and not on mine; for you have still some of the bad leaven of the League in you."

XXI. When Henry was only yet king of Navarre and duke of Albret, he resided at Nerac, a little town in Gascony. He lived like a plain gentleman, and hunted often in the Landes, a district abounding in all sorts of game. In the midst of the diversion, he frequently went to rest himself,

himself, and take some refreshment, at the cottage of a Berret (this is a name given to the peasants of Béran, from a woollen bonnet of a particular shape, which they generally wear). No sooner did this new Philemon and his wife perceive the king coming at a distance, than they hastened forward to meet him ; and, each taking one of his hands, repeated, in their patois\*, with satisfaction pictured in their countenances, "Good morrow, my Henry ; good morrow, my Henry." They led him in triumph into their cot, and made him sit down on a bench. The Berret went to draw some of his best wine ; his wife brought, in her wooden tray, some bread and cheese. Henry, more pleased with the good-will and the simplicity of his hosts, than he would have been with the most delicate entertainment, ate with a good appetite, and conversed with them familiarly upon matters suited to their capacity. When this meal was at an end, he took leave of the good couple, promising to come to them as often as the chace should lead him to that quarter ; which frequently was the case. After he had obtained peaceable possession of the throne of France, the Berret and his wife heard of the event with a degree of joy which it is not easy to express. They recollected that he had eaten of their cheeses with pleasure ; and, as

\* The low dialect of the country.

that was the only present in their power to offer him, they packed up two dozen of the best in a pannier. The Berret determined upon being the carrier himself, embraced his wife, and departed. At the end of three weeks he arrived in Paris, ran directly to the Louvre, said to the centinel in his dialect, "I want to see our Henry, our wife sends him some fromages de vache\*." The centinel, surprised at the strange dress, and still more at the jargon of the man, which he did not understand, supposed he was a fool, and pushed him back, giving him some knocks with his fusil. The Berret, in great trouble, and already repenting of his journey, goes down into the court-yard, and asks himself what could have drawn upon him so unpleasant a reception, when he was come with a present for the king? After considering a long time, it at last came into his head, that it was because he had said fromages de vache; and he was determined to correct his mistake. While the good man is occupied with these reflections, Henry, happening to look through the window, sees the Berret walking in the court. His dress, which was known to him, struck him immediately; and, yielding to his curiosity, he ordered the peasant to be called up. The latter throws himself at the

\* Cheese made of cow's milk.



king's feet, embraces his knees, and says to him affectionately, "Good morrow, my Henry, our wife sends you some fromages de bœuf\*." The king, ashamed that one of his countrymen should make so gross a blunder in the presence of the whole court, stooped down, and said to him in a low voice, "Say, fromages de vache." The peasant, still thinking of the treatment he had received, made answer in his patois; "I would not advise you, my Henry, to say fromages de vache; for I made use of that mode of speaking at the door of your chamber, and a great wag, dressed in blue, gave me a score of knocks with his fusil, and the like might happen to you." The king laughed exceedingly at the simplicity of the good man, accepted his cheeses, loaded him with favours, and made his fortune, and that of all his family.

XXII. Soon after the peace of Vervins, this prince returning from the chace, clad plainly, and attended by only two or three gentlemen, crossed the river at the quay Malaquais, at the spot where we cross at this day. Observing that the boatman did not know him, he asked him what the people said of the peace? "Faith, I know not what to think of this same fine peace," answered the boat-

\* Ox cheese.

man; "every thing is taxed, even to this poor old boat, with which I struggle to gain a livelihood."—"And does not the king," continued Henry, "mean to put those taxes in better order?"—"The king is a good man," replied the clown; "but he hath a mistress who must have so many fine robes, and so many toys and washes, and it is we who must pay for all these! Yet this might pass, if she was his only; but they say that she gives her favours to many more besides."—

Henry, who had been much diverted with this conversation, sent for the boatman the next day, and made him repeat before the duchess of Beaufort\*, all that he had said the day preceding. The duchess, in a rage, would have had him hanged. "You are a fool," said the king to her; "this is only a poor devil, whom want hath put out of humour. I intend that he shall no longer be taxed for his wherry, and I am sure that he will sing every day, "Vive Henry, Vive Gabrielle."

XXIII. The same prince, being at a hunting match in the Vendomois, and separated from his attendants, met a countryman sitting at the foot of a tree. "What art thou doing there?" said Henry IV. to him. "Ma finte, sir, I was there to see the king pass by."—"If thou wilt mount

\* Gabrielle d'Estrées.

upon the crupper of my horse," added the monarch, "I will conduct thee to a place, where thou shalt see him at thy ease." The peasant mounted, and while they were on their way, asked how he should be able to distinguish the king? "Thou needest look only at him who shall have his hat on, while all the rest are bareheaded." The king rejoins the chace, and all the lords salute him. "Well," says he to the countryman, "which is the king?"—"Ma finte, sir," replied the rustic, "it must be either you or I; for only we two have our hats on."

XXIV. This taste for pleasantry attended him even in matters where he seemed to put on the greatest seriousness. He said to the deputies of Paris, who were for selling their surrender, and devising pretences to protract the siege, "If they mean to put off the capitulation till they have only one day's provisions, I will let them dine and sup for that day; but the next they must of necessity surrender. Instead of the misericorde\* which I offer them, I will leave out the misere, and they shall have only the corde; for I shall be obliged by my duty, being their true king and judge, to hang some hundreds of them, who, through wickedness, have starved many innocent and worthy persons; I owe this justice to God."

\* Mercy.

A CURIOUS

## A CURIOUS ANECDOTE.

AS the most trivial acts of persons of great eminence either for station or parts are always objects of popular curiosity, the following order of Queen Elizabeth, for the gift of her old clothes to her maids of honour and others, may afford some entertainment. It is a minute description of several parts of the female dress at that time, and an instance of that economy, which now seems not only to be *disused*, but *forgotten*.

ELIZABETH, by the grace of God queene of Englande, France, and Irelande, defendor of the faith, &c. To all and singular to whome theise shall come, greating, *knowe* ye, that our trustie and welbeloved servants, *John Roynor* and *Ralph Hoope*, yeomen of our guarderobe of roobes, hath delyverid by our commandemt oute of their custodie and charge, att divers and sundry tymes, all suche pcell of stuff by us gevon to sundry psons whose names ensue as more playnelye hereafter doth appere, that is to saye first — gevon to the lady *Katheryn Grey*, oone open gowne of black vellat, layed on with three passamayne lases, faced with unshorne vellat, and edged with a frence; lyned througheowte with black sarceonett.

*Item*, Gevon to the lady *Cobham*, oone loose gowne of black sattin rased allong, and with a



garde of blak vellat, styched, byas cutt, and ravelid, and edgid, with a frence, lyned with farceonett and fustian, — and oone round kyrtle of blak wrought vellat, edged with a frence, and lyned with serceonett, and also one petycoate of crimson vellat with a styched garde, lyned with cotton and fustian.

*Item*, Gevon to the lady *Carew*, one *Frenche* kyrtle of purple wrought vellat, with a fatten ground, lyned with taphata.

*Item*, Taken by the said *John Roynor* and *Ralf Hoope*, oone night gowne past our wearing, of blak vellat, weltid with a midhank welte of vellat, styched with silk, furred with callabar, and edged with luzerne.

*Item*, Gevon to *Katheryn Cary*, oone gowne of russet fatten, weltid downe right with blak vellat, with russe of russett taphata round, all about.

*Item*, Gevon to *Dorothy Brodebelte*, oone open gowne of russett wrought vellat, the grounde fatten, with brode welts whiped over with a fattenwrethe, edgid with a frence, and lyned with farceonett, and faced with pynked taphata, and oone petycoate of vellat stryped with golde, the skyrts lyned with purple farceonett.

*Item*, Gevon to *Elizabeth Sands*, oone open gowne of prented fatten, garded with vellat, and lyned with taphata; and oone *Spanisb* gowne  
of

of unshorne vellat, ruffed with taphata, sett with buttons and lowpes, lyned with taphata.

*Item*, Gevon to *Elizabeth Sloo*, oone gowne of black pinked vellat, borderid aboute with thre swelling welts cutt and raved, lyned with taphata, and edgid with a frence.

*Item*, Gevon to a *Tartarian* woman, one loose gowne of blak taphata, weltid byas with blak vellet, on either side of the welt a purled lase of silk, lyned with taphata; oone *Frenche* kyrtle of russett fatten, lyned with russett taphata; oone loose gowne of black taphata, with a brode garde of vellat, layed on with whiped lase and *Brussells* work lase, lyned with blak taphata; and one *Frenche* kyrtle of blak fatten, weltid with vellat, and lyned with taphata.

*Item*, Delyverd to *Katheryn Ashteley*, by her to be employed in panyng of cushions, oone *French* gowne of purple vellat, lyned with purple taphata, with a peire of wide sleeves to the same.

*Item*, Taken by the said *John Royner* and *Rauf Hoope*, one night gowne past our wearing, of black fatten, with two yards of vellat, with a frence lase layed upon the edge of the gard, furred with lybards, and faced with luzerne.

All which stuff, and every part and pcell thereof, we do knowledge to have been delyvird since the last of *Jannary*, an<sup>o</sup> second<sup>o</sup> regni mihi, in

manner and fourme abovesaid, by the said *John Roynor* and *Raef Hoope*, and thereof do acquet and discharge the said *John* and *Raef*, their heres, executors, and administrators, by theise pſents, against us our heires and ſucceſſors.

Goven under our ſignett att our mannor at *Grenewithe*, the 16 *May*, the thirde yere of our reign, 1560.

#### ANECDOTE RELATING TO EXTRA-ORDINARY GOOD FORTUNE.

WHEN the father of the preſent Sir E—— L—— came of age, his ſeat, P—— H——, was conſiderably out of repair ; however, as the income of the eſtate, during his minority, had been exhausted in paying off ſome incumbrances, and was not ſo great as to admit of freſh burdens, he was adviſed to delay the repairs and improvements of his houſe, one part of which wanted to be rebuilt, till by marriage, or otherwiſe, he ſhould be poſſeſſed of a ſum of ready money. But with this ſalutary advice he did not find himſelf inclined to comply ; on the contrary, he engaged workmen, and in a year or two completed his

his plan, and incurred a debt of five thousand pounds.

He now began to feel the impropriety of his conduct; and as he was one day writing in a parlour hung with tapestry, in the remaining ancient part of his house, a servant informed him that one of the artificers he had employed had called for payment of his bill, and was extremely troublesome and importunate.

Stung with mortification at this fresh proof of his folly, he ordered the servant to withdraw; and, rising from his chair, traversed the room in such anxiety and disorder of mind, that he ran his head against the tapestry at the farther end of it, with such violence as to shake some wood-work within it, and produce a jingle like the rattling of falling coin. He immediately ripped open the tapestry with his penknife, and in a cupboard in the wall, the door of which had been burst by his head, he found a bag which had contained 5000 broad pieces of gold; but, being rotten with age, as the door was thrust open, part of its contents had dropped on the floor: they were, however, all recovered, and the fortunate owner thus enabled immediately to discharge the debt which had given him so much uneasiness.



## ANECDOTES OF THE ÆOLIAN HARP.

IN *Hoffman's Lexicon Universale*, we have the following description of this pleasing and astonishing instrument :

“ The Æolian harp, without any human touch, merely by the impulse of the wind, when brisker than ordinary, sweeping the strings, brings out such an admirable kind of sound, that by the sole operation of nature it astonishes the hearers ; for one while they think they perceive the ringing of bells at a distance, at another they seem to hear the pipes sounding by the blowing of an organ, and are sometimes in doubt whether they do not perceive the musical mirth of some skilful piper or harper.

“ Let the instrument be framed of the most vibrating wood, the linden tree, of which musical instruments are usually made, five spans long, two broad, and one deep ; then let it be furnished with fifteen strings of the same size, taken from the intestines of animals, or, there may be more, or fewer. The method of tuning them must not be by thirds, or seconds, but they ought to be all in actual unison, or in unison by octaves, and concordant in one tone. The manner of application is this : when the wind blows strongest,

let *the stream of air* be made to pass through a very narrow crevice of a window-shutter or door, to which crevice let the instrument be reclined, so that the wind must of necessity brush the strings. Then the master, without any farther trouble, opens the window about half a span's breadth in the valves, in which the Æolian instrument is inserted, and it produces such an unusual kind of harmony by the sole impulse of the wind, that no one (unless in the secret) can conjecture from whence or what it is.

*Inscriptions on an Æolian Harp, at a Gentleman's Seat in Norfolk.*

At one end.

Fingent Æolio carmine nobilem. *Hor.*

• At the other.

Partem aliquam, oh venti, divum referatis ad aures!

*Virg.*

On one side.

Salve, quæ fingis proprio modulamine carmen,

Salve, Memnoniam vox imitata lyram!

Dulce, O! divinumque sonas sine pollicis ictu,

Dives naturæ simplicis, artis inops,

Talia, quæ incultæ dant mellea labra puellæ,

Talia sunt, faciles quæ modulantur aves!

On the other. Translation of the *Latin*.

Hail, heavenly harp, where Memnon's skill is shown,

That charm'st the ear with music all thy own!

Which, tho' untouch'd, canst rapt'rous strains impart,  
 Oh rich of genuine nature, free from art !  
 Such the wild warblings of the chirping throng,  
 So simply sweet the untaught virgin's song.

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### ANECDOTE OF A SPANISH MERCHANT.

A SPANISH merchant, on the coast of Africa, having been plundered by one of the late Muly Moloch's alcaides, threatened to demand justice, but was obliged to take refuge among the woods. Some months after, Muly passed that way with his court; the merchant went directly to the road, seized the bridle of Muly's horse, and demanded justice of the alcaide who had wronged him. Muly, astonished at his boldness, asked him if he knew who he was. "I know," said the Spaniard, "that thou art emperor of Morocco; and I know, therefore, it becometh thee to do me right." Muly called for the alcaide, and finding him guilty, condemned him to be instantly beheaded, ordering the merchant to receive treble recompence out of his effects; and as he was withdrawing, the prince reproached his courtiers, by saying, "BEHOLD A MAN!"

## ANECDOTE CONCERNING THE DEGRADATION OF A CLERGYMAN.

IN the year 1526, John Castellane, D. D. was committed to prison at Nommene in Lorrain, for zealously advancing the opinions of Luther, in divers places. After long confinement, he was degraded from his sacerdotal function, in the following manner :

Being habited in all his priestly apparel, they caused him to kneel before the bishop, with his hands folded together ; then the officers gave him the chalice (in which was some wine and water), and likewise the patin, with the host, all which the bishop took from him again, saying, " We take from thee all power to sacrifice to God, and to say mass, as well for the quick as dead." This done, the bishop scraped the nails of both his hands with a piece of glass, saying, " By this scraping we take from thee all power to sacrifice, to consecrate, and to bless, which thou hadst received by the anointing of thy hands." He next took away from him the charis, saying, " By good right we deprive thee of this ornament, which signifieth charity, because thou hast forsaken the same, and all innocency likewise : " then taking away the stole, he said, " thou hast villanously



villanously rejected the Lord, who is represented by this thing ; wherefore we deprive thee thereof, and render thee unable to exercise the office of priesthood, and all things pertaining thereto." The degradation from priesthood being thus ended, they gave him the book of the gospels, which the bishop took from him again, saying, " We take from thee all power to read the gospel in the church of God, for it appertaineth only to such as are worthy." After this, he stripped him of his deacon's vesture, called a dalmatike, saying, " Forasmuch as thou hast not fulfilled this ministry and office, we deprive thee of the Levitical order." This done, the bishop took the white stole from his back, saying, " We justly take from thee this white stole, which thou hadst received undefiled, and which thou oughtest to have borne in the presence of our Lord, and we prohibit thee any more to exercise the office of deacon." He was next stripped of the vesture of sub-deacon, and had the book of epistles taken from him, being thereby deposed from reading the same ; and after being prohibited to act, either as an exorcist, door-keeper, or bell-ringer, the bishop took off his surplice, saying, " By the authority of God Almighty, the Father, the Son, the Holy Ghost, and by our own authority, we take away from thee all clerical habit, and despoil thee

thee of all ornament of religion; and we also depose thee from all order, benefit, and protection of the clergy, as unworthy of that profession, and commit thee to the ignominy of the secular state."

After the bishop had said this, he took up a pair of sheers and began to clip his head, saying at the same time, "We cast thee out of the Lord's heritage, as an unthankful child, and take away from thy head the crown, which is the royal sign of priesthood; and as thou hast sung with thy mouth, that which thou hast not believed in thy heart, nor accomplished in works, we take from thee also the office of singing in the church of God; and pronounce farther, that the secular court shall receive thee into their charge, being thus degraded from all clerkly honour and privilege." Such is the theatrical foppery of degradation from the sacred order, which is practised by the directors of Rome's communion.

ANECDOTE CONCERNING A REMARK-  
ABLE PETITION PRESENTED TO  
OLIVER CROMWELL.

*To his Highness the Lord Protector of the Common-  
wealth of England, Scotland, and Ireland.*

*The humble Petition of Margery, the wife of  
William Beacham, mariner.*

*Sheweth,*

THAT your petitioner's husband hath been ac-  
tive and faithful in the wars of this commonwealth,  
both by sea and land, and hath undergone many  
hazards by imprisonment and fights, to the endan-  
gering his life, and, at last, lost the use of his  
right arm, and is utterly disabled from future ser-  
vice, as doth appear from the certificate annexed;  
and yet he hath no more than forty shillings pen-  
sion from *Chatham* by the year.

That your petitioner having one only son, who  
is tractable to learn, and not having wherewith to  
bring him up, by reason of their present low  
estate, occasioned by the public service aforesaid,

Humbly prayeth, that your highness would vouch-  
safe to present her said son, *Randolph Beacham*,  
to be a scholar in *Sutton's* hospital, called the  
*Charter-house*.

OLIVER,

OLIVER, P.

We refer this petition and certificate to the commissioners for *Sutton's Hospital*.

*July 28, 1655.*

*Copy of a Letter sent by Oliver Cromwell to his Secretary, on the above petition's being presented.*

“ YOU receive from me, this 28th instant, a petition of *Margery Beacham*, desiring the admission of her son into the *Charter-house*. I know the man, who was employed one day in an important secret service, which he did effectually, to our great benefit, and the commonwealth's. The petition is a brief relation of a fact, without any flattery. I have written under it, a common reference to the commissioners, but I mean a great deal more, that it shall be done, without their debate or consideration of the matter, and so do you privately hint to ——.

“ I have not the particular shining bauble or feather in my cap for crowds to gaze at, or kneel to, but I have power and resolution for foes to tremble at. To be short, I know how to deny petitions ; and whatever I think proper for outward form to refer to any officer or office, I expect that such my compliance with custom shall be also looked upon as an indication of my will  
and



and pleasure to have the thing done ; see therefore that the boy is admitted.

Thy true Friend,

OLIVER, P."

## ANECDOTES CONCERNING THE SAGACITY OF THE ELEPHANT.

RELATED BY M. STELLER.

**H**ISTORIANS and travellers relate many tales concerning the prudence, penetrating sagacity, and obliging temper of the elephant, which can scarce appear credible. The ancients have ascribed to this species sentiments of religion, and the tenderest emotions of social affection. They practise, say some ancient naturalists, rites of ablution with religious solemnity; they venerate the sun and moon, and the other powers of heaven; they are endowed with a spirit of divination, and their foresight penetrates through the mists which veil futurity; his fellows gather around a dying elephant, cheer his last moments with friendly sympathy and kind offices, bedew his corpse with their tears, and deposit it decently in the grave. A modern traveller relates a no less wonderful story;

story; that when a wild elephant is taken, and his feet tied, the hunters accost him, make apologies for binding him, and promise him the fairest usage; upon which the elephant becomes perfectly satisfied with his change of condition, and follows his new masters quietly home. Did this story ascribe to the elephant no more than human sagacity, and human placidity of temper, I should not presume to question its truth. But it supposes him endowed with an intuitive knowledge of human languages, and, at the same time, attributes to him a degree of simple credulity inconsistent with his penetration, and a tameness of spirit derogatory from his dignity of mind.

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#### ANECDOTES OF TWO HEIRESSSES.

MISS Scott, the eldest daughter of the late general, whose personal charms and immense fortune are at this time pretty considerable attractions, will take in that fair hand with which she may honour a husband, a bank-bill of two hundred thousand pounds value; but that on express condition, that she neither marries a peer, nor the son of a peer.

A similar

A similar injunction was laid on the rich sadler's daughter, who was afterwards betrothed to the celebrated Dunk, earl of Halifax; indeed, her father carried the joke so far as to will, that she should lose every shilling of her fortune, unless she married a sadler; and so she did, for the young earl immediately articulated himself to a sadler for seven years; and after that was bound to the sadler's rich and beautiful daughter for the remainder of his life.

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## ANECDOTE OF QUEEN ELIZABETH.

BY NEARLY A CONTEMPORARY AUTHOR.

TO the late Queene of famous memorie, a courtier who had great place about her majestie, made suite for an office belonging to the law.— Shee told him he was unfit for the place. He confessed as much, but promised to finde out a sufficient deputy. “Do,” saith she, “and then I may bestow it upon one of my ladies, for they by deputation may execute the office of chancellor, chief justice, and others, as well as you.” This answered him, and I would it would answer all others; that fit men might be placed in every office, and none,

none, how great soever, suffered to keep two. They should take offices for the commonwealth's benefit ; but they take them like farme to enrich themselves.

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### A SINGULAR ANECDOTE.

A LADY of the name of Griggs died lately at an advanced age, in Southampton-Row, London. Her fortune was 30,000 l. at the time of her decease. *Credite Posteris!* Her executors found in her house 86 living, and 28 dead cats. Her mode of interring her favourites was, as they died, to place them in different boxes, which were heaped one on another in closets, as are the dead, as described by Pennant, in the Church of St. Giles. She had a black female servant—to her she has left 150 l. per annum to keep the favourites whom she left alive.



# ANECDOTES OF THE MARRATTA TRIBES:

RELATED BY M. PAGES.

BEING extremely desirous to obtain some knowledge of the Marratta tribes, I got myself dressed in the fashion of that country; and, having obtained a guide from the same nation, six days after my arrival, I departed from Surat. In my progress through the country, I passed villages at regular stages of four leagues, and sometimes at a shorter distance. In their vicinity are crops of Indian corn, some rice, vegetables, a species of grain from which they are used to extract oil, and another, from the stalks of which they acquire materials for cordage. This country is much intersected with rivers, which however are very inconsiderable, except in the rainy season. After a journey of ten leagues I came to a small town called Naufary, but containing a very considerable cotton manufactory. It has a fort, which belongs to the Marrattas, and is surrounded with pagodas, gardens, and beautiful flower-pots. The unusual familiarity, common in this country, among all the different tribes of animals, which sport before us with the most careless indifference, is not a little

tle surprising to a stranger. The birds of the air, undismayed by our approach, perch upon the trees and swarm among the branches, as if they conceived man to be of a nature equally quiet and inoffensive with themselves; while the monkey and squirrel climb the wall, gambol on the house-top, and leap with confidence and alacrity from one bough to another over our heads. Even the more formidable quadrupedes seem to have lost their natural ferocity in the same harmless dispositions; and hence the apprehensions, commonly occasioned by the proximity of such neighbours, no longer disquiet the minds of the natives. Happy effect of those mild and innocent manners, whence have arisen peace and protection to all the inferior animals!

The people are divided into different casts, the lowest of which are permitted by their rulers to eat flesh on particular occasions; those of an intermediate order eat fish, fruit, and vegetables only; while the banian and bramin, who belong to the highest cast, live on nothing but the produce of the soil, in which however milk and butter are included. Finding myself much fatigued, upon my arrival at Naufary, by my late journey on foot, I hired an ox, the only animal used for the saddle in this country, and continued my travels to Gondivy. Having sat down to dine, I was  
a good

a good deal surpris'd to observe leaves spread on the table instead of plates, which, upon finishing my meal, I was oblig'd to throw away with my own hands. I was at the same time presented with a leaf-goblet, which, after being used, was disposed of in like manner. It is said that a strict Gentoo would rather submit to martyrdom than defile the purity of his person, by coming in contact with that part of the cup which has been at the mouth of a man of a different cast. The Moor, the Gentoo, the Persian, and Christian, all observe the same extreme delicacy in regard to each other. In the town of Gondivy, a very considerable proportion of the inhabitants are Persians, and of the same sect with those I saw at Surat. The Persians, or Guebres as they are sometimes called, are a people descended from the ancient inhabitants of Persia, who, upon being expatriated by their conqueror on account of their religion, migrated hither, and their posterity are now scattered all over this country.

On the 12th of November, having resumed my journey, I pass'd Trapore, a city of some extent, populous, and defended by a fort. My next stage was Maheim, a large town inhabited chiefly by bramins; and the day following I came to Agassan, where I lived with a Frenchman, who had the command of thirty Europeans, in the service

of

of a rajah or Marratta prince, at Barauda, in the province of Guzurat. The rajah of this province resides at *Puna*, or Poney, a large city, situated in the interior parts of the country, and is one of the most powerful of those princes.

Agassan stands at the distance of five leagues from another considerable town, named Bassan, which having the advantages of a good road and excellent river, fits out ships for the purpose of trading along the coast of Arabia. The sea-coast is very strongly fortified, while the country from Trapore is extremely populous, and enlivened with frequent and beautiful gardens. Besides plenty of herbs and vegetables, the inhabitants cultivate the sugar-cane, cocoa, and fig-trees; and the whole way from Bassan to Agassan, the traveller scarce meets with a single rood of waste or fallow ground. The rich verdure, however, and vegetation of their gardens are, in a great degree, owing to the common use of wheel-wells, which are made to water the soil, by means of buffaloes; but in the more central districts, and even along the coast from Trapore, the soil is in general extremely dry during the six months of fair weather. In the rainy season, on the contrary, it is wholly under water; and then there springs up an amazing quantity of grass, which, as the ground is either too moist or too dry to give birth to a

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single



single shrub, gives the face of the country the appearance of one continued meadow. The most common tree in the environs of Surat, is the wild date, as is a species of wild palm in the more inland country. The chief advantage the natives derive from these trees consists in their sap, which they are accustomed either to drink in its natural state, or to manufacture into a kind of brandy. The wood and leaves are likewise of use in the construction of their houses. Indian corn is the prevailing crop in the quarter of Surat, and rice in the parts which are situated more to the south. The natives discover skill as well as industry in the cultivation of their farms. As soon as the annual foods have withdrawn, the grass which has in that interval grown up, having been collected in heaps, is burned, and the ashes are employed as manure for the purpose of enriching their fields. The crops of rice and corn are raised by very different methods. The Indian farmer, having sowed his rice in a place well prepared and manured for the purpose, at a certain period of its growth transplants it into a new field, where it remains till it comes to maturity, and is cut down.

The extreme scarcity of water, which prevails here constantly for the space of six months in the year, serves to exercise the humanity and beneficence of certain pious and well-disposed persons.

Hence

Hence those deep wells which have been dug and constructed at a great expence, with the convenience of stairs reaching to the edge of the water : while a fund is allotted for the purposes of affording them occasional repairs, of maintaining a number of watermen, and of furnishing such utensils as are necessary for drawing water and giving drink to the cattle.

The most common animals in this country are tigers, monkeys, and wild dogs, which are smaller in size than those of America. Of the feathered tribes, I saw the turtle-dove, some peacocks, numbers of paroquets, one or two species of small birds, and crows in vast flocks, and so tame that they used to attack the dishes upon the table. —

The other native animals of eastern countries descend but seldom from the mountains, preferring, under the shelter of their woods, a cooler and freer air than is to be found in the plain.

The houses in the country are but simple cottages, in some places constructed with bamboo, in others with the palm-tree, and thatched with leaves or hay. The wall consists of wattled work of osiers and bullrushes plastered over with mud. The town houses, however, are extremely different, many of which have a noble effect. In general they are only of two stories ; but each floor consists, if I may use the expression, of three am-

phitheatrical gradations, upon the highest of which, and in the opposite corners, are two apartments, intended to contain the most valuable family effects. The front of the building is supported on the inside with a certain number of pillars, and open to the day; whilst the outer wall is surrounded by a kind of gallery, which embraces the other three sides of the house. The area of the first gradation is laid with fine tapestry, and here the family is accustomed to receive and entertain their friends; it supports likewise a large bason, which is filled with water by means of a wheel-well, the machinery of which is erected in the first story. The buffalo employed to work the machine turns the pivot, which is over his head, in his progress round the circumference of the well. The floor is paved with a certain composition, consisting of a soft stone, pounded and mixed with a species of plaster made of oil and the whites of eggs. This cement, when properly prepared, becoming extremely solid and compact, acquires the appearance of a smooth stone of a fine varnish, and has a more beautiful effect than that of our best inlaid floors. On the top of the building is a flat roof or terrace coated with the same cement, which they name *algamasse*.

The dress of the women is composed of a very long piece of painted callico, one half of which,

after passing several times round the waist, is folded back and fastened behind: the other half is thrown over the head, and falling down before, covers the arms and bosom, and is attached in folds to the girdle. In this manner one simple garment embraces the whole body, and even serves for a veil to the face. In the country, however, they frequently gather together what covers the head, and let it fall upon the shoulders, leaving the neck and bosom almost completely exposed; and on these occasions, as it consists of a very fine kind of cloth, it assumes the air of a sash.

In town the men are usually dressed in a long white robe, which has the appearance of a jacket sewed to a kind of petticoat; but in the country they wear two long broad pieces of cloth, the one round their loins, the other over their shoulders, or perhaps only a sort of band passed between their thighs.

Rings seem to be a peculiar object of female ambition in every rank and condition of life, and are used to adorn the toes as well as the fingers. A bracelet of glass tied round the wrist, and of silver round the ancle, are extremely common; and besides the ordinary ornaments of the ear, many of them wear a nose jewel, or ring passed through the separation of the nostrils. On the forehead is sometimes a star punctured in the flesh;



and the lower eye-lashes are often painted black, in order to enhance the brilliancy of the pupil.

The Gentoos seldom inter, but more frequently burn, the bodies of their dead—a rite usually performed on the border of a river, over which they afterwards scatter the ashes of the deceased. A widow commonly mourns a year for the loss of her husband, and in this period devotes the first moments after she awakes in the morning to tears and lamentations.

There are still ladies, particularly in the higher casts, who insist upon their privilege of burning upon the funeral piles of their husbands: but on such occasions it is the business of the assistants to suffocate the unhappy victim, by pouring pails of oil over her face, before she has been attacked by the flames. This religious attachment of the wife to the remains of her husband is nevertheless greatly on the decline.

The Marratta provinces are under the supreme authority of Puna, but are administered by governors, who delegate their power to commandants within their respective jurisdictions. It is the duty of the avaldor, or commandant, to collect the taxes, and in general to execute the orders of the soubadar, by means, if necessary, of an armed force, consisting of a body of seapoys.

Property in land is not transferable, as in Europe,

rope, but remains vested exclusively in the sovereign, who farms it to the peasantry, and receives a rent in kind, which has continued fixed from time immemorial at a certain proportion of the crop. This rent paid to the state is extremely moderate; and in order to encourage the industry of the colomby, or farmer, who forms a cast by himself, he is allowed certain chiefs, whose business it is to protect him in all the rights of his order. Other public burdens are very inconsiderable, not exceeding the annual sum of five livres a family. As a particular encouragement to gardening, whatever portion of ground the farmer chooses to employ in this manner he possesses rent-free for the space of ten years, at the expiration of which period he pays to the *circar*, that is, government, a third part of the produce. The *soubadar* is a kind of farmer general, who becomes bound to the sovereign in a certain sum for all the taxes of the province, and then collects them from the peasantry in the best manner he can. The farmer, however, is in little danger of being oppressed, on account of the power and consequence of his chief, who is appointed by the state expressly for his protection. The public repairs of the province of every description, and the purveyance of the governor's household, are services

performed by the people of whatever religion or sex; for which, however, they receive a small gratuity.

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### BON MOT OF MR. FOOTE.

WHILE Foote was paying a Christmas visit in the country, the weather was extremely cold, and they kept very bad fires, owing to the great scarcity of wood in the house, which determined him to make his stay as short as possible. Accordingly, on the third morning, he appeared with his boots ready to decamp, when his friend asked him what hurry he was in. "Oh!" replied Foote, "if I stay here much longer, I sha'n't have a leg to stand on."—"Why," returned the former, "we don't drink so hard."—"No," cried the wit; "but there is so little wood in your house, that I am afraid, some of these mornings, the servants will light the fire with my right leg."

SINGU-

## SINGULAR ANECDOTE OF A JUDGE.

LORD Chief Justice Holt, who was very wild in his youth, was once out with some of his raking companions on a journey into the country. They had spent all their money; and, after many consultations what to do, it was resolved that they should part company, and try their fortunes separately. Holt got to an inn at the end of a straggling village; and, putting a good face on the matter, ordered his horse to be well taken care of, called for a room, bespoke a supper, and looked after his bed. He then strolled into the kitchen, where he saw a lass, about thirteen years of age, shivering with an ague. He enquired of his landlady, a widow, who the girl was, and how long she had been ill. The good woman told him that she was her daughter, an only child, and that she had been ill near a year, notwithstanding all the assistance she could procure from physic, at an expence which had almost ruined her. Holt shook his head at the mention of the doctors, and bade the parent be under no farther concern, for that her daughter should never have another fit. He then wrote a few unintelligible words, in the court-hand, on a scrap of parchment which had been used as the direction to a hamper; and,

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rolling



rolling it up, ordered it to be bound on the girl's wrist, and remain there till she was quite recovered. The ague, however, returned no more; and Holt, after having continued there a whole week, called for his bill with as much courage as if his pockets had been filled with gold. "Ah, God bless you!" said the old woman, "you are nothing in my debt, I am sure; I wish I was able to pay you for the cure you have performed on my daughter: and, if I had had the happiness to have seen you ten months ago, it would have saved me forty pounds in my pocket." Holt, after some altercation, accepted of his week's accommodation as a gratuity, and rode away.

Many years afterwards, when he had become one of the judges of the King's Bench, he went on a circuit into the same county; and, among other criminals whom he was appointed to try, there was an old woman charged with witchcraft. To support this charge, several witnesses swore that she had a spell, with which she could either cure such cattle as were sick, or destroy those that were in health. In the use of this spell, they said, she had been lately detected; and, it having been found upon her, was ready to be produced in court. The judge then desired it might be handed up to him; when it appeared to be a dirty ball, covered with rags, and bound round with packthread.

packthread. These coverings he removed, one after another, with great deliberation; and at last came to a piece of parchment, which he immediately perceived to be the same he had once used as an expedient to supply his want of money. At the recollection of this incident, he changed colour, and was silent for some time. At length, however, recovering himself, he addressed the jury in the following manner: "Gentlemen, I must now relate a circumstance of my life, which very ill suits my present character, and the station in which I sit: but, to conceal it, would be to aggravate the folly for which I ought to atone, to endanger innocence, and to countenance superstition. This bauble, which you suppose to have the power of life and death, is a senseless scrawl which I wrote with my own hand, and gave to this woman, whom for no other cause they accuse as guilty of witchcraft." He then related the particular circumstances of the transaction; which had such an effect on the minds of her accusers, that they blushed at the folly and cruelty of their zeal: and judge Holt's quondam hostess was the last person ever tried for witchcraft in that county.

## BON MOT OF A FOOTMAN.

**A** COUNTRY gentleman, going one very hot day into his fields, perceived his footman lying dozing under an oak. "What, fellow," said he, "is the reason that you lie lounging in this manner, while others are at work?"—"You see, sir," replied the valet, "I am so extremely fatigued, that I am unable to stand on my legs."—"Sluggish rascal!" cried the gentleman, "if I once take my cane to you, I warrant I shall make you rise! Get up, insolent knave! You ought to perish with hunger, and are unworthy that the sun should shine on you."—"I am quite conscious of that, sir," returned the fellow, yawning, "and have therefore taken care to lay myself in the shade."

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## ANECDOTE RELATING TO THE SEVERITY OF THE CHINESE GOVERNMENT.

**A** MAN of letters, called Ouangsi-Heou, lived in the country as a philosopher, amusing himself with writing and study. To enliven his works, and make them more read, he sometimes inserted  
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in them too bold expressions, and reprehensible ideas. He was sixty years old, and had acquired wealth and reputation by his labours, when, in 1777, an enemy or a rival accused him. He was arrested, tried, and found guilty of the four following crimes: 1. The having dared to make an abridgment of the great dictionary of Kang-hi, and even in some places contradict it. It is to be observed, that Kang-hi was an emperor, by whom, or by whose direction, the dictionary was made. 2. In the preface of this abridgment he has had the audacity to use the little names of Confucius, and of the ancestors of the emperor: a want of respect, say the judges, that makes us tremble. We must add, that, in speaking of the emperors of China, it is not permitted to use the name they bore before their accession to the throne: these names are ineffable in China. 3. The author has pretended to be a descendant of Hoangti, by the family of Tcheou. This is the same thing as if a man in Europe should pretend to be descended from one of the patriarchs. 4. Lastly, in his poems he has again insinuated this pretended descent, using reprehensible expressions, in which he appears to have evil designs.—In his defence he observed, that he had abridged the dictionary of Kang-hi, because, consisting of a great number of volumes, it was expensive and inconvenient: that he



he had inserted the little names of the emperors in it, to make youth acquainted with them, that they might not use them through ignorance ; but that, perceiving his fault, he had omitted them in the second edition : and that his pretended descent was but the momentary whim of poetic vanity. The judges reply, that, being a man of letters of the second class, he could not be considered as one of the vulgar, who might have sinned through ignorance : that consequently what he had done and written, must be deemed offences against his imperial majesty, and high treason ; and that, according to the laws of the empire, he must therefore be cut in pieces, his goods confiscated, all his relations above sixteen years old put to death, his wives, his concubines, and his children under sixteen banished, and given as slaves to the nobility. The emperor, who revises every sentence of death, favoured the culprit so far as to direct his head to be cut off only, respited his sons till the grand autumnal execution, and confirmed the rest of the sentence. The missionary adds, that it is hoped the emperor will still extend his mercy, at least so far as to spare the lives of the children ; and observes, that in China a single word against the government is punished with death, nay, that it is a capital crime even to read a book that speaks ill of it. From this we may form a judgment of the Chinese

Chinese government, so highly extolled in Europe. Under the name of a paternal government, it is the most rigid, the most despotic that exists.

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## ANECDOTES CONCERNING THE DIFFERENCE IN THE STATURE OF MAN.

TRANSLATED FROM THE ITALIAN\*.

**M**AN may attain to different degrees of stature, according as the growth of his limbs is more or less favoured by the climate which he inhabits. Many other particular causes have an influence upon this growth, but they are so numerous and various, that they are almost different in each individual. The difference, however, produced by all these causes, independent of the first, is so small, that the height of man may be reduced to three varieties only. That which is constantly observed in temperate climates forms the first.

Men generally are from five to five feet six inches in height, Paris measure, according to the observations of the most skilful naturalists and physiologists, and principally of Buffon and Haller.

\* From *Mercurio Tuscano o Rassegne di una Società amica degli Uomini.*

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The mean height which results from these dimensions, is five feet three inches. This is the most common stature.

The most extensive variety next to the above, is found in the frozen climates near the north pole. Cold contracts and reduces to a less bulk every production of nature, and the people who are there exposed to it, are the smallest of all those dispersed over the surface of the globe. Their height extends from four to four feet and a half. In this class are comprehended the Laplanders, the inhabitants of Nova Zembla, the Borandians, the Samoiedes, the Northern Tartars, and the Ostiacks; in the new continent, the Greenlanders and the Savages, who live to the north of Hudson's Bay, and to the north-east of Baffin's Bay.

The greatest height of man, which forms the third variety, is confined to one nation, not very numerous, who inhabit southern America, and particularly the land of Magellan. These are the Patagonians, whose stature varies from six to seven feet.

The existence of this race of men was doubted for more than a century by the most enlightened philosophers, and those best able to discover the causes of our illusions, by separating truth from falsehood, with sound and severe criticism. The diversity of opinions, and of the relations of eye-witnesses

witnesses respecting this point, so easy to be determined, must indeed appear very extraordinary.

Almost all the navigators who have touched at the southern extremity of America for more than a century, agree in attesting the truth of this fact; and yet, for the like space of time, others have denied it, and considered their accounts as fables, attributing them either to fear, or to that inclination which men, and above all travellers, have for relating wonderful things. Some of them, we allow, may have exaggerated; but to prove the falsity of their relations, it would be necessary to examine, whether all those who affirm the fact, saw these people in the moment of terror, and whether it is possible, that so many different nations could agree in a point absolutely void of foundation.

No regard is to be paid to the opinion prevalent among the people of both continents, respecting the ancient race of giants, celebrated for their violence and crimes. Those who are curious to enquire into such details, related and believed by the Americans, may consult Torquemada,\* and waste their time in perusing fables similar to those of the mythologists.

The eye-witnesses who assert the existence of these extraordinary men, are, among the Spa-

\* Lib. i. c. 13.

niards,



niards, Magelhaens, Sarmiento and Nodal; among the English, Cavendish, Hawkins and Knivet; among the Dutch, Sebald, Olivier de Noort, le Maire, and Spilbergen; and amongst the French, the crews of two vessels from Marseilles and St. Malo.

Those who deny their existence, are Winter, L'Hermite, Frezier and Narborough: and to these we may add such travellers as by their silence seem to indicate that they were not at all surprised at the stature of the Patagonians.

We must observe in this opposition of opinions, that the greater part of those who speak in the affirmative, allude to those Patagonians who inhabit the coast situated to the east and west, and that those who contradict them, speak of the inhabitants of the straits, at the extremity of America, on the northern and southern coasts. The nations of these two cantons are not the same, and it is not extraordinary that the first have been seen sometimes in the Straits, from which Port St. Julian, where they generally reside, is not far distant.

Magelhaens' crew saw them several times, and traded with them sometimes on board their own vessel, and sometimes in the huts of these Indians. Knivet says, that, during his abode at Port Desire, he measured some skeletons of an extraordinary size, which he found in the sand; and he as-  
sures

fures us, that he saw near Port St. Julian a Patagonian, who, though young, measured thirteen palms. Sebald saw some Patagonians employed in tearing up trees by the roots, to build themselves huts. Olivier de Noort found at Port Desire savages of an extraordinary stature, with some of whom he fought in the Straits, and took six of them prisoners. One of these told him afterwards, that the country was inhabited by several nations, four of which were composed of men who were only of the usual stature; but that in the interior parts of the country, there was a race of giants called *Tiremenen*, who inhabited a particular canton, and always carried on war against the rest. Spilbergen saw a very tall man in Terra del Fuego: and Aris-Claz, whose testimony deserves credit, and who was in le Maire's fleet, assures us, that he visited the burying places of the Patagonians, and verified the accounts of travellers who had preceded him. He adds, that he found bones there, which, according to his calculation, had belonged to a man ten feet in height. This examination was made with the greatest composure, and fear could by no means have enlarged the objects which he saw.

Others, such as Hawkins, only say, that these savages in height surpass the Europeans by the head, and that the crews of their vessels called them

them giants. Some testimonies more recent are as follows :

In 1704, Captains Harrington and Carman, commanders of two French ships, one from St. Malo, and the other from Marseilles, saw once seven of these very tall men in Possession Bay; another time six, and lastly a whole troop, consisting of more than one hundred, some of whom were giants, and others of the usual stature. The French approached them, and they behaved in a very peaceable manner.

D. Pietro Molina, governor of the isle of Chiloe, for the crown of Spain, says, that the Caucohués, who often paid a visit to the Spanish possessions, were above seven feet in height.

Commodore Byron, sent out by the British government in 1774, to make discoveries in the South Seas, having cast anchor at Port Desire, went on shore, and conversed a long time with the Patagonians, among whom he distributed some toys, and at his leisure examined their height, which he makes to be seven feet.

Captains Wallis and Carteret, in their voyage to the Pacific Ocean, posterior to that of Byron, stopped on the coasts of Patagonia, and had an opportunity of verifying the relation of the Commodore. They found that almost all the Patagonians were not less than six feet in height, and that there

there were several of them who surpassed that measure.

These testimonies have too much weight to be rejected, for the object of these navigators was to make useful discoveries, in order to answer the ends for which they were sent out by the Admiralty, and not to propagate in Europe absurd fables and wonderful relations. Besides, as the immortal Captain Cook found their relations exact in every other respect, why should they have advanced falsehood in this single point, which of all others was the easiest to be verified?

The existence of this race of men is not then a chimera, but a fact which cannot be doubted. Indeed it is not extraordinary, that in a country where all the productions of nature are gigantic, there should exist men seven feet high, since we find some of the same stature scattered here and there in other climates.

Amongst men of extraordinary size observed in our climates, the most remarkable are the following: In the year 1735, there was shewn at Paris, a Finlander, born in a village near Tornea, who was six feet eight inches and eight lines in height. In 1760, a guard of the Duke of Brunswick, and the giant Macgrath, were seen in London, each of whom was seven feet and some inches. A Swedish peasant, and the giant Cajan, a Finlander,  
were



were eight feet eight lines. The giant Gilli, of Trent, was eight feet two inches and eight lines, and a guard of the King of Prussia, eight feet six inches and eight lines.

These individuals do not form a constant variety in the species, since they were born of parents who had the usual stature. The excessive growth of such people proceeds from an imperfect organization, as Haller and some others have observed, especially in the giant Macgrath, who had crooked legs, because the bones had yielded to the force of the muscles, and had not thickness proportioned to their length. From the calculation of Mufchenbrock, the bones of giants ought to be of a size doubly proportioned to the excess which they have over the ordinary length, in order that their strength also may be proportionable. None of these, however, whom I have mentioned, were formed in this manner. The Patagonians alone have a proportion in their limbs agreeable to their extraordinary stature. We cannot then say that they are anomalous individuals, like those above mentioned; they compose a constant species, since they form a race that are perpetuated with an uniform stature.

The existence of the ancient giants, who surpassed the measure of which I have spoken, founded upon the pretended dimensions of certain bones  
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dug from the earth, is totally destitute of foundation. The ancient testimonies alleged in favour of these fables lose all their authority, when the character of those who relate them is examined.

Herodotus, accused by Strabo of propagating falsehood and fables in many things well known to the latter, is more particularly accused, and with justice, by that philosopher and Aulus Gellius, respecting the height of twelve feet and a quarter, which he gives to the skeleton of Orestes.

Plutarch deserves to be condemned for having copied from Gabinus, a writer suspected even by his contemporaries, the fable of sixty cubits height which Sestorius measured on the body of the giant Antæus, that he caused to be dug up at Tangiers.

Phlegon is ridiculed because in his description of the giant Macrofiris, he says, in his epitaph, that he lived five thousand years.

Apollonius, Antigenes, Caristius, and Philostratus the younger, have lost all credit by the absurd tales which they have ventured to relate, when they speak of giants that were an hundred cubits in height\*. Other relations of the like nature

\* The Jewish rabbis, accustomed to exaggerate for the honour of their nation, say, that Og, king of Bashan, was an hundred and twenty cubits in height; that he lived before the deluge, the waters of which scarcely reached to his knees;

ture appear to be equally false, on account of the circumstances which accompany them. Nothing more displays the falsity of historians, than their pretending that these skeletons crumble into dust as soon as they are approached. It may be easily seen, that they have invented this fable to prevent a curiosity which might have detected them.

The pretended discovery of the body of Pallas, son of Evander, is accompanied with an infinitude of contradictions and anachronisms. The idiom of his epitaph, its style, the lamp which had burnt for 2300 years, and which was extinguished as soon as the external air penetrated into the tomb, with other childish assertions of the like kind, undoubtedly owe their origin to Faustus, bishop of Avila, by copying the account given in the Chronicle of the Monk Helinant, who lived in an age of ignorance and barbarity.

The bodies of the Cyclops, found in different caverns of Sicily, according to Fazellius, were twenty or thirty cubits in length; but the largest of these caverns, as measured by Father Kircher, was no more than fifteen or twenty feet in extent.

knees; and that in the combat in which he was killed, he made use of an immense club, with which he would have beat down all the Israelites, had not Moses luckily warded off his blows. *Calm. Hist. vol. v. and Munster on Deut. li. note d.*

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With regard to the bones, teeth, and vertebræ, the size of which has made them be considered as those of giants, and which are preserved in several cabinets, modern philosophers have discovered, and proved that they belonged to elephants, or other animals interred in different places. Such are the bones found by Dr. Pallas, in Siberia, a country abounding with elephant's teeth, and fossils of various kinds, petrified and calcined, or converted into an earthy and calcareous substance. Mr. Croghan found also in America, on the banks of the Ohio, several skeletons and bones of terrestrial animals, which he gives an account of in the journal of his travels, transmitted to Dr. Franklin.

In the year 1612, some bones were found at the castle of Langon in Dauphiny, which were shewn in France and England, as part of the skeleton of the giant *Teuthobocus*, mentioned in the Roman history. Habicot, a celebrated anatomist of that century, makes this skeleton to have been twenty-five feet and a half in height, and ten feet in breadth between the shoulders. A human skeleton, five feet in length, ought to be about thirteen inches between the shoulders, and from this proportion, a breadth of ten feet supposes a giant of fifty in stature. This observation clearly shews what confidence this author deserves. These re-

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flections



fections undoubtedly tend to destroy all probability of the existence of a race of men so disproportioned to the rest produced by nature.

The common height being fixed at five feet three inches, it appears, that the bounds of the greatest and least height may be a foot above or below this measure. A man of six feet is, indeed, very tall, and one of four is very small. Men, therefore, who exceed these boundaries, ought to be considered as very uncommon and accidental varieties in the human species. Such as the dwarfs of whom I shall now speak.

Bebe, who died at Luneville, in 1764, in the palace of Stanislaus I. king of Poland, was only two feet nine inches in height. When he was born, he weighed scarcely two pounds, and he was presented for baptism in a trencher. His mouth, which was exceedingly well proportioned to his size, could not receive his mother's nipple, and on this account it was found necessary to cause him to be suckled by a she goat. At the age of two years he began to walk, and at this period his shoes were an inch and a half in length. At the age of six, he was fifteen inches in height, and weighed thirteen pounds. He had a pretty figure, was well proportioned, and enjoyed good health, but his capacity did not exceed the bounds of instinct. At the age of fifteen, he was two feet five inches

in height, and at that period puberty produced too violent an effect on the organs of generation, and occasioned a wasting in all the rest of his body. His strength began to decrease, the spine was bent, his head inclined to one side, his legs were weakened, and his nose swelled to a considerable size. In short, Bebe lost his vivacity, and became infirm; but he nevertheless grew a little during the four following years, and at length died of old age, at twenty-three. Count Tressan, author of these observations, predicted that he would die decrepid before he attained to the age of thirty.

In the year 1751, there were seen three celebrated dwarfs, the first of whom was shewn at Bristol. This dwarf, only fifteen years of age, was two feet and a half in height. He exhibited every mark of old age, and weighed only thirteen pounds, though at the age of seven he weighed nineteen. The second, who was seen at London, came from the county of Norfolk. He was twenty-two years of age, weighed twenty-seven pounds and a half, and was two feet five inches in height. The third, exhibited at Amsterdam, had the same stature, was twenty-six years of age, and had been born in Friesland.

In 1760, there appeared at Paris a Polish gentleman, who was twenty-two years of age, and only two feet four inches in height. He was lively and

well proportioned, and understood several languages. His eldest brother was two feet ten inches in height.

Cardan and Muralt make mention of a dwarf two feet in height, and there have been some only twenty-one, eighteen, and even sixteen inches in height. All these dwarfs, however, do not form a race of men. They may be considered as beings degenerated from the human species, by a deficiency in those causes which tend to make their bodies expand, in the like manner as men who exceed the greatest stature by an extraordinary increase, are anomalous individuals dispersed over the globe.

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### CURIOUS ANECDOTE OF RELIGIOUS GALLANTRY.

**AN** English traveller of distinction, with a few friends then in Germany, were invited one day, on a party of pleasure, to dine with some ladies and other company, on the top of mount Calemberg. This is a high hill, in the neighbourhood of Vienna, to which coaches and common carriages cannot ascend. They were all therefore conveyed to the summit, in chaises of a peculiar construction; from whence they had a pleasing,

as well as romantic prospect over the adjacent country, including that of various branches of the Danube flowing through the vales beneath.

Under the extensive shade of trees the table was spread, and covered in such a manner as became the rank of the guests, and the hospitality as well as dignity of those who invited them.

As there was a convent in the neighbourhood, some of the good fathers came during the desert with baskets of fruit and fallad, which they presented to the company; among whom were some of the first and finest women of the German capital.

Being invited to sit, the ladies pledged the monks in imperial tokay, which challenge they were not at all disposed to decline; but, on the contrary, they drank pretty freely. As leave had been obtained to visit the convent, the ladies went thither, attended by the rest of the company as soon as they arose from dinner. And it was apparent that the return of the visit, notwithstanding the gravity necessary for the fathers, was very agreeable.

The most remarkable incident that occurred, was an instance of an extraordinary species of gallantry, which one of them displayed on this occasion. A lady of no small degree of vivacity, laying her hand on a scourge (called his *discipline*) that hung at his belt, desired he would favour



her with it, to take home, where she intended to use it on herself to make some expiation for her faults, acknowledging that she had been a great sinner. But the kind father intreated she would spare herself, and said he would give himself a hearty scourging for her sake that very evening. Lest his veracity in this matter should be suspected, he resolved to give earnest immediately; and, therefore, falling on his knees before a little altar, he laid the scourge in question very smartly on his own shoulders, declaring in order to reassure his Fair Penitent, being resolved she should be *as free from sin as on the day when she was born*, he would use it with the same violence, on his naked body, as soon as the company had withdrawn themselves. However, being much moved with this proceeding, the lady now not willing he should take any more of her faults on his own shoulders, altering her tone, declared to this obliging and gallant ecclesiastic, that her faults had been such as were venial; and she entertained no doubt, but that his vicarious punishment had already made *sufficient atonement*.

## A GERMAN ANECDOTE.

A PRINCE of Oetingen in Germany, never required an oath from his ministry or counsellors ; but, taking them up to a window in his palace, presented to their view a *gallows*.—"Now, gentlemen (said the prince) you have your choice : you may either, by your good actions, obtain my regard and protection, or, by your bad ones, have the honour of a *swing* upon yonder tree."—This prince was remarkably well served by his ministry.

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ANECDOTES OF THE LATE GEORGE  
LORD LYTTETON.

THIS learned and excellent nobleman, though possessed of the principal virtues which adorn a man and a Christian, had yet some peculiarities, which, as they cast no shade on his illustrious character, may be mentioned without injury to his fame, for which the writer has the highest veneration.

I. His Lordship happening to dine with the late Duke of Newcastle soon after the latter had re-

signed his employments, and toasts being circulated after dinner, the Duke gave, "*That fine fellow, Charles Churchill.*" Churchill had very undeservedly lampooned lord Lyttelton in his *Rosciad*, which the old peer highly resented; and on the bottle coming to him, he said, "My lord duke, I shall not drink your toast: that Churchill is a scurvy fellow; he hath abused my person, and satirized my friends."—"My dear lord," replied the duke, "can you conceive I meant the rascally poet Churchill, an abusive, ignorant, vulgar blockhead? I intended to drink the health of our worthy Dorsetshire friend. I drink Churchill the poet! I had as soon drink to the memory of Guy Faux." The worthy old nobleman, whose resentment against any human being was never lasting, smiled at the ready versatility of the newly-dismissed courtier, drank Mr. Churchill of Dorsetshire, and used to relate the story with great good-humour.

II. The same excellent nobleman being on his return from Hagley to town, was accompanied by his nephew, the late George Edward Ayscough, Esq. then a school-boy about fifteen. Mr. Ayscough was, in his growing up, fat, purfy, and, from indifferent health, short-breathed. On their arrival at the foot of Henley Hill, he proposed to his nephew to walk up the ascent, which  
travellers

travellers will remember was a few years ago of most tremendous steepness. They accordingly got out of the carriage, and were followed by a large, fat spaniel, a great favourite of his lordship's. After they had mounted two-thirds of the hill, the peer missed his quadruped companion, and began to call, "Boy! Boy! Boy!" with great earnestness. No Boy, however, appeared; and he was at length discovered by Mr. Ayscough lying very composedly at the foot of the hill. The peer now repeated his invitations, but totally in vain; and the beast seemed determined to decline the trouble of ascending the hill. "Poor Boy!" says the peer, "he cannot get up this steep.—George, step down, and bring up the poor animal."—"Bring up the dog, my lord!"—"Aye, bring up the dog, to be sure. What, are you lazy? A boy lazy! I hate lazy fellows." Away trudged poor George, took the dog in his arms, and with infinite labour rejoined his uncle, and laid his burden at his feet. "Poor Boy!" says the peer.—"Why, you have been absent an hour, George; the horses must have caught cold.—Bless me, how you pant and sweat! You must be monstrously tired! Poor George! get into the chariot; I did not think of the weight of the dog. There, draw up the blinds, George. Will you have my handkerchief?"



III. His Lordship was accustomed to spend six weeks or two months of every summer in making visits to noblemen and gentlemen in different parts of the kingdom, most of whom thought themselves highly honoured if they could be favoured with so desirable a guest. Some years before his death, as he was leaving Hagley, an old and truly respectable upper servant of the family, attended his Lordship to the carriage ; and the moment he was seated in it, recollected that he had a new valet de chambre, who could not be acquainted with all his duty ; one part of which was to take money for the journey from the house-steward, pay all the bills on the road without saying a word to his lord, and account with the steward at his return. " Pray, my Lord," says his old domestic, " have you provided yourself with money for the journey, or ordered your own servant to take it from the steward ?"—" Money !" replied the peer, " what d'ye mean ?"—" Money for your expences, my lord."—" Money for expences ! Why, I am going to visit my friends ; I am not going to live at inns. Besides, I have money. See here ;" pulling out two guineas, and two half-guineas ; " and I have silver in my other pocket : I have money enough." His faithful servant, however, well knew that seven horses and five servants would soon exhaust

his lord's slender finances ; he detained his valet de chambre a few minutes, the steward provided him with a sufficient sum, and the peer pursued and finished his tour without making a single enquiry about the expences of it.

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### A BON MOT.

A YOUNG fellow meeting with a gentleman much older than himself, at a lady's, to whom both paid their addresses, took an opportunity of sarcastically asking his rival, what age he might be ? " I cannot be exact," replied the other ; " but I have always understood that an ass is older at twenty than a man at sixty."

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### ANECDOTES OF THE CELEBRATED MR. CASLON.

MR. William Caslon, born in that part of the town of Hales Owen, which is situated in Shropshire, in 1692, and who is justly styled by Mr. Rowe-Mores, " the Coryphæus of letter-  
R 6                                          founders,"

founders," was not trained to that business; "which is a handy-work, so concealed among the artificers of it," that Mr. Moxon, in his indefatigable researches on that subject, "could not discover that any one had taught it any other; but every one that had used it learned it of his own genuine inclination." He served a regular apprenticeship to an engraver of ornaments on gun-barrels; and was taken from that instrument to an employment of a very different tendency, *the propagation of the Christian faith*. In the year 1720 (the year in which his eldest son was born) the society for promoting Christian knowledge, in consequence of a representation made by Mr. Salomon Negri, a native of Damascus in Syria, well skilled in the oriental languages, who had been professor of Arabic in places of note for a great part of his life, deemed it expedient to print for the use of the eastern churches, the New Testament and Psalter, in the Arabic language, for the benefit of the poor Christians in Palestine, Syria, Mesopotamia, Arabia, and Ægypt; the constitution of which countries allowed of no printing; and Mr. Caslon was pitched upon to cut the fount, which in his specimens is distinguished by the name of English Arabic.

Mr. Caslon, after he had finished his Arabic fount, cut the letters of his own name in Pica Roman\*,

Roman\*, and placed the name at the bottom of a specimen of the Arabic; and Mr. Palmer (the reputed author of Pfallmanazar's "History of Printing") seeing this name, advised Mr. Caslon to cut the whole fount of Pica. Mr. Caslon did so; and as the performance exceeded the letter of the other founders of the time, Mr. Palmer, whose circumstances required credit with those who, by this advice, were now obstructed, repented of having given the advice, and discouraged Mr. Caslon from any further progress. Mr. Caslon, disgusted, applied to Mr. Bowyer, under whose inspection he cut in 1722 the beautiful fount of English which was used in printing Selden's Works, 1726; and the Coptic types, which were used for Dr. Wilkins's edition of the Pentateuch. Mr. Caslon was encouraged to proceed by Mr. Bowyer and Mr. Bettenham; and, by diligence and unwearied application, he arrived to that perfection as not only to free us from the necessity of importing types from Holland, but in the beauty and elegance of those made by him so far surpassed the best productions of foreign artificers, that his types have not unfrequently been exported to the continent; and it may, with great justice and con-

\* This circumstance has lately been verified by Dr. Franklin, who was at that time a journeyman under Mr. Watts, the first printer that employed Mr. Caslon.

fidence,



fidence, be asserted, that a more beautiful specimen than his is not to be found in any part of the world. Mr. Caflon's first foundery was in a small house in Helmet Row in Old Street; he afterwards removed into Ironmonger Row; and about the year 1735 into Chiswell-street, where the foundery was carried on, at first by himself, and afterwards in conjunction with William, his eldest son, whose name first appeared in the specimen of 1742. In or about the year 1750, Mr. Caflon was put into the commission of the peace for the county of Middlesex; and retired from the active part of business to a house opposite the Nag's Head in the Hackney-road, whence he removed to another house in Water Gruel Row, and afterwards to Bethnal Green, where he died Jan. 23, 1766, at the age of 74, and was buried in the church-yard\* of St. Luke, Middlesex, in which parish all his different founderies were situated. He was universally esteemed as a first-rate artist, a tender master, and an honest, friendly, and benevolent man.

Mr. Caflon's first residence was in Vine-street,

\* A handsome monument is erected to his memory, with this slight inscription :

“ W. Caflon, Esq. ob. 23 Jan. 1766, æt. 74.

Also, W. Caflon, Esq. (son of the above)

Ob. 17 Aug. 1778, æt. 58 years.”

in

in the Minories, where one considerable branch of his employment was to make tools for the book-binders and for the chasing of silver plate. Whilst he was engaged in this employment, the elder Mr. Bowyer accidentally saw in the shop of Mr. Daniel Browne, bookseller, near Temple Bar, the lettering of a book uncommonly neat; and enquiring who the artist was by whom the letters were made, Mr. Caslon was introduced to his acquaintance, and was taken by him to Mr. James's foundery in Bartholomew Close. Caslon had never before that time seen any part of the business; and being asked by his friend, if he thought he could undertake to cut types? he requested a single day to consider the matter, and then replied he had no doubt but he could. From this answer, Mr. Bowyer lent him 200*l.* Mr. Bettenham lent the same sum, and Mr. Watts 100*l.* and by that assistance our ingenious artist applied himself assiduously to his new pursuit, and was eminently successful. The three printers above-mentioned were of course his constant customers. It appears by Ged's "Narrative of his Scheme for Block-printing," that so early as 1739, "he had eclipsed his competitors in the art of letter-founding; but found more difficulty than he apprehended in an attempt to make plates for block-printing."—Mr. Caslon was  
three

three times married. The name of his second wife was Longman; of the third Waters; and with each of these two ladies he had a good fortune. The abilities of William Casson, jun. appeared to great advantage in a specimen of types of the learned languages in 1748.

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### ANECDOTES OF A POET, CONTAINED IN HIS WILL.

**L**AST week died of an atrophy, at his apartment, up three pair of stairs, in Pipemaker's-alley, the famous poet Tag-rhyme, who has left behind him a disconsolate widow and four children, with no other provision than what is made in the following will:

I SAMSON TAG-RHYME, of the parish of St. Giles, in the county of Middlesex, Esq. being of good memory, ready wit, and sound judgment, do make and constitute this my last will and testament, in manner and form following:

Imprimis, I commend my fame, which can never die, to posterity: and, as to my earthly part, I resign it to the ground; desiring that my body may be interred on that side of Westminster  
Abbey

Abbey called Poets Corner, and a handsome monument to be erected to my memory, adjoining to Shakespeare's, and inscribed with my epitaph on myself: the expence to be defrayed from the sale of an elegy on my death, which I long ago composed, and made ready for the press.

Item, I bequeathe to my dear and loving wife Tabitha, whom I constitute my whole and sole executrix, all my works, already printed, in folio, quarto, octavo, duodecimo, &c. and I do hereby settle on her, and leave entirely to her disposal, all the profits that shall hereafter accrue from any future editions.

Item, Whereas my eldest son Musophilus, notwithstanding the great pains I have bestowed on him, could never compose one himself, I do hereby bequeathe him—a distich.

Item, I give to my friend Tobit Stitch-sheet, in trust for my son Philobiblios, my collection of conundrums, rebuses, riddles, anagrams, and acrostics, to apprentice him (when he shall be of proper age) either to himself, or some other learned book-binder: as also my new version of Paradise Lost in rhyme, and the translation of Pope's Essays into blank verse; together with my play of Othello, altered, with great improvements, from Shakespeare; to maintain my son till, and during  
his



his apprenticeship, and to set him up when he shall be out of his time.

Item, from the great affection which I have always had for my daughter Urania, and in reward for the assistance she has given me in my lucubrations, I hereby bequeathe her (provided she does not marry a mechanic) my tragedy called Blood upon Blood ; which was rejected at Drury Lane, but may be acted at the other house, and will run many nights.

Item, I give my daughter Polly, alias Polyhymnia, my poems in imitation of the ancients, together with my complete English set of the Greek and Roman Classics ; Bysshe's Art of Poetry, the British Muse, Flos Poetarum, Dennis's Remarks, Academy of Compliments, and Dyche's Spelling-book.

Item, All my other books I bequeathe to my aforesaid daughter Ury, provided that if any books in Latin, or any other Heathen language, be found amongst them, they may be given to the curate of our parish, if he can read them.

Item, All my unfinished tragedies, comedies, farces, interludes, rhapsodies, and other imperfect poems, or pieces, together with my large commonplace book of thoughts, and dictionary of rhimes, I do give and bequeathe to my dear brother Fit,  
in

in consideration of his numerous family, and the small means he has to support them.

I order, that my scheme for paying the national debt be sold to the best advantage, for the discharging my own.

Item, I will, that my Pindaric odes be appropriated to the use of Bethlem Hospital (where most of them were written), as an acknowledgment for the benefit I received therein during a seven months confinement.

Lastly, my household goods (which otherwise she might seize for arrears of rent) I leave, out of pure generosity, to my landlady.

In witness whereof, I have this day, &c.

SAMSON TAG-RHYME.

## ANECDOTE RELATING TO SYMPATHY:

COMMUNICATED BY A FRIEND.

THE following important discovery is recommended to the Literati in general, but more particularly to the College of Physicians; as it may be of the greatest consequence to them in future practice.

You

You must know then, that a wonderful connection and sympathy have lately been observed between the breeches pocket and the animal spirits, which continually rise or fall as the contents of the former ebb or flow; insomuch that, from constant observation, I could venture to guess at a man's current cash by the degree of vivacity he has discovered in his conversation. When this cutaneous reservoir is flush, the spirits too are elate; when that is sunk and drained, how flat, dull, and insipid is every word and action! The very muscles and features of the face are influenced by this obscure fund of life and vigour. The heart proves to be only the inert receptacle of the blood, and those grosser spirits which serve for the animal function: but the pocket is fraught with those finer and more sublime spirits which constitute the wit, and many other distinguishing characters.

I could tell how a certain poet's finances stood by the very subject of his muse: gloomy elegies, biting satires, grave soliloquies, and dull translations, were certain indications of the *res angusta*; as Pindaric odes, and pointed epigrams, intimated a fresh recruit. So a grave politician, who frequented a noted coffee-house, when these pocket-qualms were on him, used to give the most melancholy and deplorable accounts of the state of the nation;

nation ; the increase of taxes, the abuse of the public revenue, the national debt, the decay of trade, and the excess of luxury, were the continual topics of his discourse : but when the cold fit of this intermitting disorder left him, the scene was quite altered, and then he was eternally haranguing on the power, grandeur, and wealth of the British nation. In short, this barometer of state rose or fell, not as the quick, but current silver contracted or expanded itself within its secret cell.

Under the influence of the same powerful charm, I have remarked a certain physician in the chamber of a wealthy patient clear up his countenance, and write his recipe with infinite vivacity and good-humour ; but in the abode of poverty, what a clouded brow, hopeless vibration of the head, and languor of the nerves ! Like the sensitive plant, he shrunk from the cold hand of necessity : not that the doctor wanted humanity ; but when a patient becomes a mere *caput mortuum*, and the *anima sacculi* expires, what sympathizing heart but must be sensible of so dire a change !

It is impossible to record a tenth part of the wonderful effects this latent source of life and spirits has produced on the animal economy. What smiles of complacency and cringing adulation to my lord Bloodrich, who no sooner turns his back, than contempt and derision overtake him !



him! What can this be owing to but the secret influence of the divinity which threw a sort of awe and veneration about him? What but this magic power could have transformed Ned Traffic into a gentleman, justice Allpaunch into a wit, or squire Jolter into a man of taste? What but this could have given poignancy to the most insipid jokes, and weight to the most superficial arguments of alderman Heavyside? What less than this divinity could make circumcision become uncircumcision, convert Gideonites to Christians, or Christians to Gideonites? It is this that, with more than tutelary power, protects its votaries from insults and oppressions; that silences the enraged accuser, and snatches the sword from the very hand of justice. Towns and cities, like Jericho, without any miracle, have fallen flat before it; it has stopped the mouths of cannons, and, more surprising still, of faction and slander.

It has thrown a sort of glory about the globose and opaque skulls of quorum justices; it has imparted a dread and reverence to the ensigns of authority; and strange, and passing strange to say, it has made youth and beauty fly into the arms of age; given charms to deformity and detestation; transformed Hymen into Mammon, and the god of love into a satyr. It has  
built

built bridges without foundations, libraries without books, hospitals without endowments, and churches without benefices. It has turned conscience into a deist, honour into a pimp, courage into a modern officer, and honesty into a stock-jobber. In short, there is nothing wonderful it has not effected, except making us wise, virtuous, and happy.

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#### A SPARTAN ANECDOTE.

ANTALCIDAS, a Spartan, being about to enter into the priesthood, was asked by the priest, What action worthy of renown he had performed during his life? He replied, "If I have performed any, God himself is acquainted with it." How noble an instance of modesty! how exalted a notion of the Deity! and surely nothing can be more foolish than to imagine by the commemoration of our actions, to recommend ourselves to the Deity, who has the clearest knowledge of their value and worth.

ANEC-

# ANECDOTES OF HIS PRESENT MAJESTY, DR. BURNEY, AND OTHERS.

I. **KINGS**, when they not only study the happiness of their subjects, but evince in their whole conduct a becoming veneration for the *King of Kings*, merit themselves every possible degree of reverence and love. It was no *injudicious* observation, that, at the first commemoration of Handel, in Westminster Abbey, there was the greatest propriety in saluting their Majesties, at their entrance, with the *Coronation Anthem*. But the observation made by a great personage himself was still more proper and striking: "The *Coronation Anthem*," said he, "was well enough at *the theatre*; but in *the church* there was another consideration: they should have begun with the *Te Deum*! Whoever remembers the opening of that *Te Deum*, and reflects but for a moment on the time and place, will acknowledge the justness, as well as dignity, of this observation.

II. Dr. Burney, in his admirable account of that grand commemoration, observes, that Dante, in his *Paradiso*, imagines nine circles or choirs of cherubs, seraphs, patriarchs, prophets, martyrs, saints, angels, and archangels, who with hand and voice are eternally praising and glorifying the Supreme

preme Being, whom he places in the centre ; taking the idea from *Te Deum laudamus*, where it is said, "*To thee Cherubim and Seraphim continually do cry.*"—"Now," continues the Doctor, "as the orchestra in Westminster Abbey seemed to ascend with the clouds, and unite with the saints and martyrs represented on the painted glass in the west window, which had all the appearance of a continuation of the orchestra ; I could hardly refrain, during the performance of the Allelujah, to imagine that this orchestra, so admirably constructed, filled, and employed, was a point or segment of one of those celestial circles. And perhaps, no band of mortal musicians ever exhibited a more respectable appearance to the eye, or afforded a more ecstatic and affecting sound to the ear than this :

" So sung they, and the Empyrean rung

" With Allelujahs."

III. Inigo Jones, the celebrated architect, though a pupil of Palladio's, appears occasionally, in point of grandeur, to exceed his model. The late lord Burlington was so attached to him, that he published a complete collection of his works ; and was so impressed with the beauty of the portico, which Inigo Jones had added to the old Gothic fabric of St. Paul's, that on seeing the completion of the present church by Sir Christopher

S

Wren,



Wren, he cried out, "When the Jews saw the second temple, they reflected on the beauty of the first, and could not refrain from tears."

IV. The Emperor Marcus Aurelius, persuaded that the laws were superior to the sovereign, considered himself only as the minister of the republic. "I give you this sword," said he to the commander of the Prætorian band, "to defend me so long as I faithfully discharge my duty: but you must employ it to punish me, if I forget that my function is to make the Romans happy."—When he wanted to draw any money out of the public treasury, he first demanded permission from the senate; "for," said he, "I have nothing that I can call mine own; even the *palace* in which I live is yours."

V. Soon after the late earl of Chesterfield was made a member of the cabinet, a place of great trust became vacant, to which the earl and the duke of Dorset recommended two very different persons. His majesty contended for his own recommendation with much warmth; and, finding he was not likely to succeed, he left the council-chamber in great anger, protesting that he would be obeyed. The king being retired, a violent contest ensued; but at length it was carried against him, lest he should expect the same implicit obedience on other occasions, when it might rise  
into

into a dangerous precedent. The difficulty now was, who should wait on the king, in his present humour, with the grant of the office for his signature ; a task which fell to the lot of lord Chesterfield. As his lordship expected to find the king very little disposed to execute the business, he prudently took care not to incense him by abruptly making the request ; but asked, in accents of great humility, with whose name his majesty would be pleased to have the blanks filled up ? “ With *Beelzebub’s* !” answered the king, with all the vehemence of passion. “ And will your majesty,” coolly replied the earl, “ permit the instrument to run, as usual—“ *Our trusty and well-beloved cousin and counsellor ?*” The king, laughing very heartily, immediately put his hand to the appointment, and related to every body the success with which the noble earl’s wit had attacked his ill-humour.

VI. Among the ancient Arabs, when a new king was crowned, a list of the names of all the women, whose time approached, was made out : those females were all shut up in the palace, where every possible care was bestowed upon them, and the child first born, if a boy, was declared presumptive heir to the crown.—“Royalty,” said they, “ ought not to be confined to one family ; it belongs to the whole nation.”

VII. When Philip of Macedon had taken the city of Olynthus, he celebrated the Olympic games. He invited to the festival all the professors of the polite arts. He entertained them with the choicest banquets, and bestowed crowns upon the victors. During the height of the festival, he asked Satyrus, the comedian, why, of all his guests, he alone had asked for no gift, nor had desired any mark of his favour? Did he suppose him to be of a mean and sordid disposition? or did he conceive that he had entertained any ill-will towards him?

Satyrus modestly replied, that he stood in no need of those acts of munificence which others demanded. What he should request of the king could with the greatest facility be granted; but he had some fears lest his petition should be rejected. Philip encouraged him to urge his demand; and, with a facetious gaiety assured him, that he would refuse him nothing he should ask.

Satyrus then informed the king, that his old acquaintance and host, Apollophanes of Pydna, having been slain through treachery, his relations, terrified at the accident, had, for safety, conveyed his two young daughters to Olynthus; but, as that city had now become subjugated to his majesty's arms, they were in the condition of prisoners and captives. "Now the sole boon I shall beg of you," continued the player, "is, that  
 2 you

you would give orders for their deliverance into my hands ; not for the sake of gaining any advantage to myself, but that I may bestow on them portions equal to their birth and education, and prevent their falling into any hardships or disgrace unworthy of me or their father."

The whole assembly, upon hearing this generous request of Satyrus, broke out into loud and tumultuous applause ; and Philip, with a good grace, immediately complied with his wishes.

VIII. A gentleman lately deceased, who was much employed by the nobility to superintend works of taste, having finished an expensive head-piece to a canal for a certain noble duke, after some short time it was discovered to leak ; on which the duchess expressing some disapprobation, the designer pertly replied—" I thought your Grace had known that it is the *fashion* of the times to *run out*."

IX. As a country gentleman was reading a newspaper in a coffee-house, he said to a friend who sat next him—" I have been looking some time to see what the ministry are about ; but I cannot find where those articles are put, not being used to the London papers."—" Look among the *robberies* !" replied the other.

IX. A minister catechising his parishioners, among the rest called up a woman of more con-



fidence than judgment, and asked her who died for her? "Pray, Sir," says she, "let us alone with your taunts!" He told her that this was no matter of taunting, and asked her the same question again. "Sir," replied she, "I have been an honest housekeeper these twenty years, and methinks it does not become a man of your coat to mock me at this rate."—"What do you mean, woman?" replies the parson; "I do not mock you: I ask you who died for you?"—"Then," cries she, "if you will have the truth, in plain English, I was once so handsome, that as many would have died for me as for any of your daughters, as saucy as you are."

XI. A Parisian, who was loaded with debt, and just at the point of death, told his confessor, that the only favour he craved of God was, that he would be pleased to prolong his life till he could pay his debts. The confessor, thinking him in earnest, told him, his motive was so good, that he had great reason to hope God would be pleased to hear his prayer. "Ah!" says the sick man, turning to one of his old cronies, "if God would but grant me *this indulgence*, I should *never die*."

XII. Colonel Bond, who had sat as one of the judges on the trial of king Charles the First, died a day or two before Cromwell; who, it was strongly reported, was likewise dead. "No, no," said

said a gentleman who had better information, " he has only given *Bond* to the *master* whom he " served for his *future appearance*."

XIII. In one of the principal cities in England lived Lucius and Sapphira, blessed with a moderate fortune, health, love, and peace of mind, and two little darlings, a son and a daughter. They seemed to want for nothing as an addition to their happiness, nor were they insensible of that happiness; but with gratitude to Heaven were instruments of good to all about them. Towards the close of last summer, Lucius happening to fall in company with some neighbouring gentlemen, who proposed to waste an hour or so at cards, consented, more in complaisance to the taste of the others than his own. Like other sporters, he met with a variety of fortune (a variety more seducing than a continuance either of bad or good), and, warmed with liquor, he was inconsiderately drawn in, before the company broke up, to involve himself more than his fortune could bear. The next day, on sober reflection, he could not support the thoughts of the distress his folly had brought on his Sapphira and her little innocents: he had not courage to acquaint her with what had happened; and whilst in the midst of pangs, to which he had hitherto been a stranger, he was visited, and again tempted by one of the last

might's company to try fortune once more. In order to drown reflection, and in hopes of recovering his loss, he flew to the fatal place, nor did he leave it till he had lost his all. The consequence of which was, that the next day, in despair undescrivable, after writing a letter to acquaint Sapphira with what had happened, he shot himself through the head. The news of this deprived Sapphira of her senses: she is at present confined in a mad-house, and the two little innocents, destitute of parents and fortune, have a troublesome world to struggle through, and are likely to feel all the miseries that poverty and a servile dependence entail on the wretched.

XIV. Philip of Macedon, going out upon an expedition, was stopped by an old woman, who demanded him to re-hear a cause in which she had been injured; "Go, woman," said he, "I am not at leisure." "If you are not at leisure to do justice," replied she, "why do you not lay aside being king?" Philip stopped, examined the affair, and redressed her injuries.

XV. In repenting of, or acknowledging a fault, we look *less* in our *own* imagination, but *greater* in the eyes of *others*. A general having beaten an officer, on a misinformation, begged his pardon at the head of the army. The officer replied, *Sir, you have restored me my honour, but*  
*taken*

*taken away my life ; for after this, I can do no less than sacrifice i in this day's service—it being just before an engagement.*

XVI. As the late king of Prussia was passing through the hall of his palace at *Sans-souci*, with one of his generals, he said to him, "General, you shall dine here, in a few days, with three hundred of my chamberlains."—"Sire," said the general, "I did not think you had so many."—The king replied, with a smile—"I do not mean those nothings who wear gold keys, but my brave chamberlains who opened to me the gates of *Silesia*."

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## ANECDOTE CONCERNING THE DEGREE OF DOCTOR.

RELATED BY DR. BURNEY.

ANTHONY Wood says, that the degree of doctor was first given at the English universities, in the reign of Henry the Second: but this is fixing it at too early a period. Spelman, a more nice and accurate sifter of facts, believes that the appellation of *doctor* was not among the degrees granted to graduates in England, till the reign of King John, about 1207.



It is known that this title was created on the continent about the middle of the twelfth century, as more honourable than that of *master*, which was become too common. Its original signification implied not only learning and skill, but abilities to *teach*, according to the opinion of Aristotle, who says, that the most certain proof of knowledge in any science, is the being able to instruct others.

The first degree of this kind, which was conferred in a public school or academy, was at Bologna, about the year 1130, where, according to Bayle, it was an honour instituted in favour of Irnerius, chancellor to the emperor Lotharius, who was created *doctor of civil law*. This ceremony soon after was adopted in other universities, and passed from the law to theology.

Peter Lombard is the first *doctor in sacred theology* upon record, in the university of Paris.

The precise time when this creation extended to the faculties of medicine and music, does not appear; nor can the names be found of those professors in either, to whom the title was first granted.

It has, however, been frequently remarked, that during the middle ages music was always ranked among the seven liberal arts, that it was included in the *Trivium* and *Quadrivium*, and  
studied

studied by all those who aspired at reputation for learning throughout Europe. The *Trivium* comprised the three sciences, of grammar, rhetoric, and logic, which teach us how to reason with accuracy and precision; and the *Quadrivium* comprehended arithmetic, music, geometry, and astronomy, as the four branches of the mathematics, which silently contemplate whatever is capable of being numbered or measured. Now it is remarkable, that in our universities, music is the only one of those seven sciences that confers degrees on its students; and, in other countries, though theology, law, and medicine, bestow this honour, which are *not* of the seven, yet music, which *is*, can aspire at no such distinction.

However, it evidently appears, that the music which was regarded as a *science* by our forefathers, was merely speculative, and such as concerned harmonics, the ratio of musical intervals, and philosophy of sound; and in this sense musical degree are perhaps but seldom conferred in our universities according to the original spirit of the institution. But the present statutes, not wholly neglecting the gratification of the ear, are more favourable to practical music, and allow candidates for degrees to perform exercises, in which specimens may be furnished of their skill in melody, harmony, and composition, where

those sounds are arranged and combined, which science measures and fixes by calculation.

It is observed by the authors of the *Histoire Littéraire de la France*, that in the semi-barbarous ages, music was in such high estimation, that no one could omit the study of it who cultivated letters. The learned Gerbert, who arrived at the pontificate by the title of Sylvester the Second, and many other illustrious personages, regarded it as the second branch of mathematics. But if music does no honour to the sciences at present, it is little indebted to them for the distinction of being admitted into their company during so many ages, as ignorant artists of talents and sensibility have perhaps contributed more to her perfection, than all the sublime reveries and profound calculations of men of science.

The first qualification for the degree either of bachelor or doctor in music, was, formerly, the reading and expounding certain books in Boethius, as the only writings whence knowledge in the principles of the science could be acquired. But the candidate for academical degrees is no longer put to this test; he is now to compose an exercise for voices and instruments in six or eight parts, which he is to submit to the inspection of the music professor, and to have publicly performed in the music school of the university.

Wood,

Wood, in his *Fasti*, has been able to produce no names of musicians that have been inrolled among the graduates of the university of Oxford before the sixteenth century, though we are told of several at Cambridge of an earlier period. Whether Hambois was a member of this university, or of Oxford, does not appear, nor indeed is it precisely known at what time he received his diploma. But academical honours in the faculty of music may be traced up to the year 1463, when Henry Habington was admitted to the degree of bachelor of music at Cambridge, and Thomas Saintwix, doctor in music, was made master of king's college in the same university.

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### CURIOUS NATIONAL TRAITS:

BEING A FRAGMENT OF THE LATE JEAN  
JACQUES ROUSSEAU.

**T**O learn the characters of people inhabiting different countries, it is not necessary to read the crudities of the speculative, any more than to swallow the fictions of the credulous. Ignorance and presumption fabricate monsters. We must see men act, and hear them converse, and have some



some degree of intercourse or connection with them, before we can form any judgment of their modes of thinking or principles of action.

In America we shall find treachery a profession. The tyranny of England has involved all its appendages in the same black imputation. But here only are the sublime purities of the gospel interwoven with a system of perfidy equally disgraceful to the reason of man, and shocking to his heart.

My opinion of the English is founded in experience, and they never will give me an opportunity of thinking myself mistaken, by forgiving me for speaking the truth. Voltaire calls them philosophers. So it is said he once thought Frederick of Berlin. But his character is as sublime as his poetry. With him Lyttleton was a genius, and Hume a scribbler. Rabelais thought the island swarmed with brutes. In my opinion, it is not a den of lions, but a nest of harpies, hornets, and monsters.

The Dutch are men of the world. It is their object, and there is nothing they will not risk in its acquisition. Their virtues and vices are those of industry and avarice. Like the Americans, slow, their motion is hardly perceptible, but their success infallible; and they literally verify the common proverb, that the snail is often as soon

soon at his journey's end as the steed. Their history, more than that of any other people whatever, illustrates the triumphs of patience.

The Germans have nothing fine in the texture either of body or mind. This makes them seem ungrateful, but they are without malignity. They make tolerable soldiers, good farmers, but better manufacturers. Theirs is the invention of clocks, printing, and the compass. They restored music, and found out various musical instruments. To them we are obliged for chariots, laying of colours with oil, working of pictures in glass, making worsted, staves, tapestry, and many other species of manufactory and mechanism. They gave birth to political liberty, and yet they are subject to the sarcasm of suffering themselves to be insulted and plundered by multitudes of petty tyrants, who would be suddenly extirpated by every other people in the world. This, however, does not prove their humanity, but their want of spirit.

The Spaniards borrow from the Jews superstition, from the Saracens melancholy, and from the Goths candour, love of liberty, taciturnity, and pride.

The French are a society of mimics, but nature is their model, and to such a pitch of excellence have they carried the mimical science, that  
when

when they would pass fictions for realities, the copy is not inferior to the original.

The Italians have nearly the same effect on my mind, that an emetic has on my stomach ; and it is hard to say whether their effeminacy be more contemptible, or their flagitious luxury more shocking.

While the Spaniards, though fools, are said to seem wise, and the French, though wise, to seem fools, the Portuguese appear at least as foolish as they are. Nature has made the wretches so stupid, that they have not ingenuity enough to conceal it.

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#### A BON MOT.

A CERTAIN poetical fabricator of satirical small wares, who is said to have often met with a sorrowful recompence for his lively verses, speaking, a few days since, in a coffee-house, of a person who was not present, exclaimed with a fierce look—"That fellow is a scoundrel ! and, if I could meet with him, I would give him a hundred kicks."—"That you may very well afford to do," replied a wag ; "for, to my knowledge, you won't then be out of his debt."

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## A JOCULAR ANECDOTE.

THE late Colley Cibber, who, to some vices, almost inseparable from his profession and vivacity of temper, added many virtues, was one of the members belonging to a club, composed of persons of the first fashion, who occasionally met at the Globe, a then celebrated tavern in Covent-Garden. This meeting, intended for the enjoyment of wit and wine, was often interrupted by a set of visitants, who were constantly adding to the ordinary supper some of the most expensive dishes they could think of. Cibber (who never latterly ate any supper) saw this, and was determined to joke them on it: accordingly, he one night spoke to the waiter, to buy him a pair of silk stockings, and charge it to his account. When the bill came up, the first item began with, "*To Mr. Cibber's supper, one pair best white silk stockings, 18s.*" This raised a general laugh, as supposing the article to have crept into the bill by the waiter's mistake. However, Cibber very gravely set them right, by assuring them, "it was by his order, as he saw no reason why he should not go to as much expence about his *legs*, as they about their *bellies*." The reproof was too  
just



just not to be felt; and the practice was, through shame, for the future discontinued.

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### ANECDOTES CONCERNING THE RISE OF THE ARTS.

IT has long been a favourite opinion amongst the learned, both ancient and modern, that the Egyptians were acquainted with the arts and sciences, when all the other people were in a state of ignorance. We are told they discovered geometry, in making the divisions of land, after the annual overflowing of the Nile; that the clearness of their atmosphere enabled them to make astronomical observations sooner than other people; and that the fertility of their country gave rise to trade, by enabling them to supply all their neighbours with corn, and other necessaries of life. These arguments are, however, more specious than true; for, if we owe the discovery of geometry to the overflowing of the Nile, of astronomy to the clearness of the atmosphere, and of trade to the fertility of the soil, in that part of Hindostan which is within the tropic there are still larger rivers, which overflow annually, a clearer

clearer sky, and a more fertile soil. The Nile only once a year affords a supply of water to the countries on its banks, and the small quantity of rain that falls there at other times does not furnish moisture enough to keep up the smallest degree of vegetation. Whereas the rivers in Hindostan, particularly those on the coast of Coromandel, are regularly filled with water twice a year, first from the rains which fall in June, July, and August, in the Balagat mountains, where the sources of those rivers lie; and afterwards from the N. E. monsoon, or rainy season, which continues on the Coromandel coast during the months of October, November, and December. With respect to the goodness of the climate, or the clearness of the atmosphere for the purpose of astronomy, there can be no comparison between Egypt and Hindostan; for at night during the greater part of the year, in Hindostan, there is scarcely a cloud to be seen in the sky, and the air, especially in the southern countries, is never disagreeably cold; so that an astronomer would have every opportunity and inducement to pursue his studies in the open air; whereas in Egypt, the sky is often cloudy, and the air so cold as to make it unpleasant to be out of doors after sun-set.

The Indians had also very evidently the advantage of the Egyptians with respect to clothing, which

which is one of the necessaries, or at least one of the comforts of life; for if we suppose men first clothed themselves in the skins of animals, India abounds in vast forests, and extensive fertile plains, where animals of all kinds, both savage and tame, must have bred infinitely faster than in the barren deserts of Upper Egypt: but in a hot country, the natives would naturally prefer garments made of woven cotton. Now the cotton shrub is very rare in Egypt, even at this time; and it is well known to have grown in India, and to have been fabricated into cloth, ever since we have had any acquaintance with that country. From these premises, therefore, it is natural to suppose that the Indians, in the early ages, were much more likely to supply the Egyptians with the necessaries and comforts of life, than to be supplied by them; that the Indians would at least have as much occasion for geometry as the Egyptians; and that they had at least equal, if not greater, advantages for pursuing the study of astronomy. Thus far, however, all is but conjecture, for we have no tradition or history of those times when either the Egyptians or the Indians were in an uncivilized state: but if we pursue the subject, we shall find very evident proofs, that when an intercourse did take place between them, the Egyptians received from Hindostan

doſtan all thoſe articles of luxury which the Greeks and Romans purchaſed again from them. It would be both tedious and unneceſſary to enumerate all theſe; I ſhall, therefore, content myſelf with particularizing ſilk, ſpices, pearls, diamonds, and other precious ſtones.

It was formerly ſuppoſed that moſt of theſe articles came from Arabia Felix; but this error has long ſince been exploded. It is now well known they were none of them the produce of Arabia, but were brought thither by veſſels from India, and from thence were carried up the Red Sea, with other productions of that country.

It may perhaps be objected, that the Egyptians and the Arabians are generally ſuppoſed to have known the art of navigation before the Indians, and of courſe, that although India may produce ſpices, &c. the Egyptians and Arabians went thither to fetch them. Hiſtory being entirely ſilent on this ſubject, we can only endeavour to aſcertain this matter, by ſtating the arguments on both ſides the queſtion.

In all probability, before any intercourſe ſubſiſted between the Indians and Egyptians, both people knew how to conſtruct ſmall boats, or rather rafts, for croſſing deep rivers, and even for transporting themſelves by water from one place to another in the ſame country; but, at the ſame  
time



time it must be allowed, that the Indians had much better materials for building both small and large boats, than either the Egyptians, or even the Arabians; and the boats of the present day plainly shew in what manner the Indians made use of these materials. The planks are made of a light, buoyant, pliant wood, sewed together with coir, or the rind of the cocoa nut, made into a kind of small cord; all the large ropes are made of the same materials, and even the oars themselves are formed of one straight pole, with a piece of flat board tied upon it with a coir string to form the blade of the oar. The present large country boats of forty and fifty tons, especially those belonging to the Lacidivi and Maldivi islands, are still built in the same manner, with no other difference than being on a larger scale: with these in a fair season they make voyages many degrees out of sight of land; yet nothing of the kind, not even the first essays of the art, could have been more rude than these now are. It is highly probable, therefore, that as soon as they knew the latitude of the Straits of Babelmandel, and were furnished with instruments for making observations, they ventured to pass over from the Malabar coast to that of Arabia.

I may perhaps be asked when and how it was they became acquainted with the latitude of these

straits? that is a difficulty I believe no person can solve, any more than myself; but it is possible that there was once a chain of islands nearly in sight of each other, from the Malabar coast to that of Arabia, most of which may have been swallowed up in some great convulsion of nature, so as to leave no remains, excepting the island of Socotra and those of Lacidivi and Maldivi. But even supposing no such islands to have existed, still surely, as the Indians had good materials for building vessels, and a sea to sail upon that is governed by regular currents and periodical winds, neither of which the Egyptians had, we may rather suppose that the produce of Hindostan was carried to Egypt by the Indians, than that it was fetched away from thence by the Egyptians.

If the Indians required nothing from the Egyptians either of the necessaries or comforts of life; if the Egyptians got spices and other articles of luxury from India; and if the natives of India were first acquainted with the science of astronomy and the arts of navigation, all of which I think are probable, it is but reasonable to suppose that the arts and sciences were first known in India, and from thence were brought up the Red Sea to Egypt.

I am well aware, that the advocates for Egypt will call upon me to produce any remains of antiquity

quity in India so ancient as the pyramids. To these gentlemen I shall oppose one impossibility to another, by asking them to trace back the building of Gour, which seven hundred and thirty years before Christ was the capital of Bengal, or of the better known Palibothra of the ancients, which was the capital of India long before Alexander's time. As a further proof that the natives of Hindostan were in an advanced state of civilization near two thousand years ago, I shall also beg leave to observe, that a plate of copper was lately dug up at Mongheer, engraved with Sanscrit characters, which contains a conveyance or grant of land from Bickeram-Geet, raja of Bengal, to one of his subjects, and dated near one hundred years before the Christian era. To enter into a long detail of reasoning upon this plate cannot be necessary; for one may in an instant conceive how long the arts and sciences must have been known in Hindostan, before these regular divisions of land took place, and the grants of them were engraved on copper in such characters as would not disgrace our most skilful artists even at this time.

The ingenious Mr. Halhed, in the preface of his Bengal Grammar, informs us, that the raja of Kishnagur, who, he says, is by far the most learned and able antiquary that Bengal has produced within this century, positively affirms that  
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he has in his own possession Sanscrit books, which give an account of a communication formerly subsisting between India and Egypt, wherein the Egyptians are constantly described as disciples, and not as instructors, of the Indians; and as seeking that liberal education, and those sciences, in Hindostan, which none of their own countrymen had sufficient knowledge to impart. This evidence of the learned raja has great weight with me, especially as there are books now extant in Bengal, written in the Sanscrit language, which are copies of others, said by the Bramins to be dated more than two thousand two hundred years before the Christian era. This fact admitted, and I firmly believe it very possible to be proved, the Egyptians must appear a modern people in comparison with the natives of Hindostan; for when the former were advanced no farther in literature than the construction of hieroglyphics, the latter were masters of books written in a language which had then attained a great degree of perfection.

But this is not all that may be urged in favour of the claims of the Indians; some further proofs will appear, upon examining the general state of commerce at that time all over the globe. In Europe it was very trifling, and only a corner of Africa was ever known, consequently, what-

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ever



ever commerce then existed must have come from Asia. About this time there was a chain, or if I may be allowed the expression, a street of magnificent cities from Coptos to Alexandria, which continued in a flourishing state, notwithstanding the Egyptian empire frequently changed its sovereign. Nor, from any information I am master of, can I find these cities began to decline until the followers of Mahomed transferred the India trade from Upper Egypt to the opposite coast of the Red Sea; then, and not before, Upper Egypt became what it still continues to be, an uninhabited desert. If these facts be true, and I believe they will not be disputed, we may reasonably infer from them, not only that these cities of Upper Egypt existed by the support they derived from that trade, but also that they owed their original existence to it. Nor is it Egypt only that has experienced these effects of the India trade: whatever nation has possessed the largest share of it, has invariably for the time enjoyed also the largest portion of wealth and power, and, when deprived of it, sunk again almost into its original obscurity.

When the folly of the crusades was over, and the remembrance of the injuries sustained on both sides in some measure mutually forgotten; the Mahometans, intent only on conquest and spread-

ing the doctrines of their prophet, allowed the Christians to carry on the trade between Europe and the Levant, which consisted principally in transporting the India goods from the ports of Syria, Palestine, and Egypt, to those of Italy. It is well known that the Venetians for a long time engrossed the greater part of this trade, and, whilst they enjoyed it, were the richest and most powerful people in Europe. We may also trace it from Venice to the Hans towns, by the cities to which it gave rise in Germany. But at length the Portuguese discovered the passage round the Cape of Good Hope, which carried a part of the India trade into another channel. Venice immediately declined, and Portugal became one of the greatest nations in Europe. They, however, enjoyed their superiority but a short time; for the enterprising and industrious natives of Holland found their way round the Cape of Good Hope, and very soon established themselves in India on the ruin of the Portuguese. Whilst the riches of India flowed into Holland, the Dutch disputed the empire of the seas with the united fleets of England and France. At last we obtained a larger portion of this trade than ever was enjoyed by any nation whatever, excepting the Egyptians; and every person knows at that period Great Britain gave law to all Europe. Nor does

it require the gift of prophecy to be able to foretell, that, deprived of this source of wealth, we shall sink almost as low in the political scale of Europe, as either Holland, Portugal, Venice, or even Egypt itself.

If all the European countries I have mentioned derived the major part of their wealth from the India trade, and declined again when they were deprived of it, we may naturally suppose that similar causes have produced similar effects in Egypt, and consequently that *Hindustan* was the *original source* or fountain-head of the *arts*, the *sciences*, and *commerce*, and from whence they have since been diffused over the rest of the globe.

In this regular progress of the arts and sciences from East to West, there seems to be something more than common chance. Supposing them to have come originally from India, they next went to Egypt, from thence to Greece, and so on to Italy, Germany, France, Spain, and Portugal. From the west part of Europe they also passed over to America, where probably they will still continue to pursue the same course, until they have finished their circuit round the globe, by opening a communication between the west coasts of America and the east coasts of Asia.

## ANECDOTE FOR NATURALISTS:

RELATED BY MR. PENNANT.

IN the church-yard of Lambeth there is a tomb which no naturalist should neglect visiting, that of old John Tradescant, who, with his son, lived in this parish. The elder was the first person who ever formed a cabinet of curiosities in this kingdom. The father is said to have been gardener to Charles I. But Parkinson says, "sometimes belonging to the right honourable lord Robert earl of Salisbury, lord treasurer of England in his time; and then unto the right honourable the lord Wotton, at Canterbury, in Kent; and lastly unto the late Duke of Buckingham \*." Both father and son were great travellers; the father is supposed to have visited Russia, and most parts of Europe, Turkey, Greece, many of the eastern countries, Egypt and Barbary; out of which he introduced multitudes of plants and flowers, unknown before in our gardens. His was an age of florists: the chief ornaments of the parterres were owing to his labours. Parkinson continually acknowledges the obligation. Many plants were called after his name: these the Lin-

\* Parkinson's *Paradisus Terrestris*, 152.



mean system has rendered almost obsolete: but the great naturalist hath made more than reparation, by giving to a genus of plants the title of *Tradescantia*\*. The *Museum Tradescantianum*, a small book, adorned by the hand of Hollar with the heads of the father and the son, is a proof of their industry. It is a catalogue of their vast collection, not only of the subjects of the three kingdoms of nature, but of artificial rarities from great variety of countries. The collection of medals, coins, and other antiquities, appears to have been very valuable. Zoology was in their time but in a low state, and credulity far from being extinguished: among the eggs is one supposed to have been of the dragon, and another of the griffin. You might have found here two feathers of the tail of the phoenix, and the claw of the ruck, a bird able to *trusse an elephant*. Notwithstanding this, the collection was extremely valuable, especially in the vegetable kingdom. In his garden, at his house at South Lambeth, was an amazing arrangement of trees, plants, and flowers. It seems to have been particularly rich in those of the East, and of North America. His merit and assiduity must have been very great; for the eastern traveller must have laboured under great difficulties, from the barbarity of the coun-

\* Species Plantarum, i. 411.

try: and North America had in his time been but recently settled. Yet we find the names of numbers of trees and plants still among the rarer of much later times. To him we are also indebted for the luxury of many fine fruits; for, as Parkinson observed, "The choyselt for goodnesse, and rarest for knowledge, are to be had of my very good friend Master John Tradescante, who hath wonderfully laboured to obtaine all the rarest fruits he can heare off in any place of Christendome, Turkey, yea, or the whole world\*." He lived at a large house in this parish, and had an extensive garden, much visited in his days. After his death, which happened about the year 1652, his collection came into the possession of the famous Mr. Elias Ashmole, by virtue of a deed of gift which Mr. Tradescant, junior, had made to him of all his rarities, in true astrological form, being dated December 16, 1657, 5 *hor.* 30 minutes *post merid* †. Mr. Ashmole also purchased the house, which is still in being; the garden fell to decay. In the year 1749, it was visited by two respectable members of the Royal Society ‡, who found among the ruins some trees and plants which were evidently introduced here by the industrious founder. The collection of

\* Parkinson's *Paradisus Terrestris*, 575.

† Ashmole's *Diary*, 36.

‡ The late Sir William Watson and Dr. Mitchell.

curiosities were removed by Mr. Ashmole, to his Museum at Oxford, where they are carefully preserved. Many very curious articles are to be seen: among others, several original dresses and weapons of the North Americans, in their original state: which may in some period prove serviceable in illustrating their manners and antiquities.

The monument of the Tradescants was erected in 1662, by Hester, relict of the younger. It is an altar tomb: at each corner is cut a large tree, seeming to support the slab: at one end is an hydra picking at a bare skull, possibly designed as an emblem of envy; on the other end are the arms of the family. On one side are ruins, Grecian pillars, and capitals; an obelisk and pyramid, to denote the extent of his travels: and on the opposite, a crocodile, and various shells, expressive of his attention to the study of natural history. Time had greatly injured this monument; but in 1773 it was handsomely restored, at the parish expence; and the inscription, which was originally designed for it, engraven on the stone. As it is both singular and historical, I present it to the reader:

Know, stranger, ere thou pass, beneath this stone  
Lye John Tradescant, grandfire, father, son;  
The last dy'd in his spring; the other two  
Liv'd till they had travell'd art and nature through,  
As by their choice collections may appear,  
Of what is rare, in land, in sea, in air;

Whilst

Whilst they (as Homer's Iliad in a nut)  
 A world of wonders in one closet shur.  
 These famous antiquarians that had been  
 Both gardeners to the rose and lily queen,  
 Transplanted now themselves, sleep here; and when  
 Angels shall with their trumpets waken men,  
 And fire shall purge the world, these hence shall rise,  
 And change this garden for a paradise.

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### A CURIOUS ANECDOTE.

A Superficial observer would not imagine that an impediment in speech is a capital disadvantage to a private in the army; but in illustration of it, the following pleasant adventure is related, upon the authority of an eminent military character:—  
 When this gentleman was during the late war at an examination of principals for the Militia, one of them claimed the privilege of exclusion, because, as he said, “he, he, he, he, he, he stut-tered.” You don’t go into the army to talk, replied the officer, but to fight—Ay, but said the fellow, they’ll put me upon g, g, g, g, g, guard! and before I could say wh- wh- wh- wh- who goes there, a man might run half a mile! But, continued the captain, you’ll have another centinel with you, and he can challenge, while you fire! Very well, sir, answered the other, b, b, b, b, b, but—I may be taken prisoner, and then I should be run through with a bayonet before I could cry, qu, qu, qu, qu, quarter! It is hardly necessary to say, that this pertinent objector was discharged.



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